THE PROPHETS OF ALLAH

(سُبْحَانَهُ وَتَعَالَى)

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For my grandchildren

Haris and Ayla

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Abbreviations

CE	Christian Era
BCE	Before Christian Era
PBUH	Peace Be Upon Them (رضي الله عنه)
Hijri	622 CE (16 July 622)

Arabic words	**English equivalent**
(سُبْحَانَهُ وَتَعَالَى)	Glorified and Exalted is He
(**تَوْحِيد**)	Tawḥīd (Oneness)
(ﷺ)	may Allah's blessings and peace be upon him
(عَلَيْهِ ٱلسَّلَامُ)	peace be upon him
(**والله أعلم**)	Only Allah knows!
Injil	New Testament (Bible)
NIV	New International Version
Taurat	Old Testament (Torah)
Zabur	Psalms

Preface

From the beginning of human history, Allah has never left humanity without guidance. In every age and every land, He sent prophets — men of truth, compassion, and unwavering faith — to remind people of their purpose and to call them back to the path of righteousness. Their stories are not distant tales from a forgotten past; they are living lessons, full of wisdom for every generation.

This book, *The Prophets of Allah*, was written with a simple intention: to make the lives of these noble messengers accessible to readers of all backgrounds. Many people know the names of the prophets, but not the depth of their struggles, the tenderness of their prayers, or the profound mercy that shaped their missions. My hope is that these pages bring their journeys closer to the heart — not as abstract figures, but as real human beings who walked the earth, faced hardship, and placed their trust entirely in their Creator.

Each chapter draws from the Qur'an and authentic Islamic tradition, presented in clear and gentle language. The aim is not to overwhelm the reader with technical detail, but to illuminate the timeless lessons that their lives offer: patience in adversity, courage in truth, humility before God, and hope even in the darkest moments.

In a world filled with noise, distraction, and uncertainty, the stories of the prophets remind us of what truly matters. They show us that faith is not a theory but a lived experience — one shaped by sincerity, struggle, and steadfastness. They teach us that Allah's mercy is always near, and that every soul has the capacity to rise, return, and be transformed.

If this book brings even a moment of reflection, comfort, or renewed connection with Allah, then its purpose has been fulfilled. May the stories of these blessed messengers inspire us to walk with greater clarity, compassion, and trust in the One who guided them.

Finally, if anything in this preface or in the book as a whole has overstepped the mark or caused offense, please be assured that no such intention was ever meant, and I offer my apologies in advance. I warmly welcome any comments or constructive criticism at:
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Saleem

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Geographically

A. Arabia
Desert tribes, caravan routes, early Semitic cultures.

B. Canaan (The Levant)
Mediterranean coast, Israelites, Canaanites, Phoenicians.

C. Mesopotamia
River civilisations, earliest cities, empires like Babylon (Iraq) and Assyria.

D. Egypt
A major civilisation of its own — not part of the three above.

E. Anatolia, Persia, and later Byzantium
Large empires that rose later.

In the ancient Near Eastern world, regions such as **Arabia**, **Canaan**, and **Mesopotamia** stood as distinct cultural and geographical zones, each with its own peoples, landscapes, and histories.

Arabia formed the vast desert peninsula to the south, home to independent tribes and caravan routes.

Canaan lay along the Mediterranean coast, a fertile land inhabited by Canaanites, Israelites, and Phoenicians.

Mesopotamia, the “land between the rivers,” nurtured some of the earliest civilisations in human history.

Byzantine Empire emerged as a major power in the eastern Mediterranean, but it belonged to a much later era. These regions interacted through trade, migration, and empire, yet each retained its own identity and role in the wider story of prophecy and revelation.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Allah ﷻ
(سُبْحَانَهُ وَتَعَالَى)

The Qur'an repeatedly affirms that Allah is (الْأَوَّلُ) **al-Awwal** — *The First*, meaning the One before whom there is nothing. (هُوَ الْأَوَّلُ وَالْآخِرُ)

57:3 ***"He is the First and the Last."*** *(Surah al-Hadid)*

- **"The First"** means *nothing existed before Him*.
- **"The Last"** means *nothing will exist after Him*.

This verse establishes that Allah is **eternal without beginning** and **eternal without end**.

The Prophet ﷺ gave the clearest possible answer to this question. (كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ غَيْرُهُ) *"Allah was, and there was nothing besides Him."* *(Sahih al-Bukhari)*

"Allah ordained the destiny of all creation fifty thousand years before He created the heavens and the earth, and His Throne was upon water." (*Sahih Muslim 2653b*)

This tells us:

- Allah existed eternally.
- Then He created **the Throne**.
- Beneath the Throne was **water**.
- After that came the heavens and the earth.

But even these creations came **after** Allah's eternal existence. From Qur'an and Hadith, the sequence is:

1. **Allah existed eternally — nothing else existed.**
2. Allah created **the Throne (ٱلْعَرْش) "al-'Arsh"**
3. Allah created **water**.
4. Allah created **the Pen (ٱلْقَلَم) "al-Qalam"** and commanded it to write destiny.
5. Allah created **the heavens and the earth**.

Everything besides Allah is created, dependent, and finite. Scholars such as Ibn Taymiyyah, al-Ghazali, Ibn Kathir, and al-Tabari agree:

- Time is a **created thing**.
- "Before" and "after" only make sense *after* time exists.
- Allah exists **outside of time**, not bound by it.
- **Asking "what was before Allah?" is like asking "what is north of the North Pole?"**

Allah (سُبْحَانَهُ وَتَعَالَى) is the Arabic name for the Creator. Arabic is a root language in its own right. In some literature, it is claimed that the Prophet Hūd (عَلَيْهِ ٱلسَّلَامُ), approximately 300–600 B.C., was the first person to speak Arabic, while others say that Noah (عَلَيْهِ ٱلسَّلَامُ) was the first to speak Arabic, which was even before the advent of Prophet Hūd (عَلَيْهِ ٱلسَّلَامُ).

The name ***Allah* (الله)** is not exclusive to Islam. Long before the revelation of the Qur'an, the people of Arabia addressed the Creator as *Allah*. Early Christians from the land of Canaan also used this original name, centuries before Christianity touched Europe shores. The continuity of this name across civilisations reflects a deeper truth: that the Lord of all creation has always been known, remembered, and called upon by those who sought Him sincerely.

The word ***God*** is not a translation of any Arabic name; it is a title. Similar titles appear across many languages—***Gut*** in Danish, ***Godt*** in Dutch, and ***Got*** in German—all of which trace their linguistic roots to the ancient Farsi word ***Khuda* (خدا)**.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

The Qur`an
ٱلْقُرْآن

تَنزِيلُ ٱلْكِتَـٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ

The revelation of this Book is from Allah, the Most Mighty, the Most Wise. (39:1)

This introduction ***(39:1)*** explains that the Qur'an is **not** the word of Muhammad (ﷺ) but the direct Word of **Allah** (سُبْحَانَهُ وَتَعَالَى), sent down by Him. It highlights two of Allah's attributes to show the seriousness of this message:

- **All-Mighty** — nothing can resist His will.
- **All-Wise** — His guidance is perfect, and only the ignorant turn away from it.

- The Qur'an is not simply a revelation; it is a **returning**.
- A return to the primordial clarity from which humanity was shaped.
- A return to the inner stillness where the soul hears what the world cannot speak.
- A return to the sacred alignment that binds the heavens and the earth.
- The Qur'an is gift from All-Mighty, All-Wise.
- It does not merely instruct; it **awakens**.
- It stirs the memory of a **covenant** made before the birth of breath, when every soul stood in the presence of its Lord and affirmed a truth deeper than language.

Thus begins the journey: with a descent from the Infinite, a light entering the human heart, and a call that invites creation back to the harmony for which it was made."

The Qur’an is **a river of light flowing through the darkness of the world**, a voice from beyond time speaking into the chambers of the human heart. It is the **breath of the Eternal** cast into mortal language, a tapestry of meanings woven from the unseen and lowered gently into human hands.

It is the **mirror in which the soul recognises its origin**, the compass that turns the wandering heart toward its true north. Its words move like constellations—guiding, steady, ancient—yet they fall upon the listener with the freshness of dawn.

The Qur’an is the **meeting place of heaven and earth**, where the Infinite bends close to the finite and whispers the secret of how to live, how to return, how to be whole. It is not merely recited; it is *entered*, like a sanctuary of meaning where the world grows quiet and the heart remembers what it once knew.

بسم الله الرحمن الرحيم

Allah’s Creation

Creation is a deliberate, purposeful act of Allah (سُبْحَانَهُ وَتَعَالَى), who brought the universe into existence from absolute nothingness. The Qur’an presents a worldview in which everything—matter, time, space, life, and even the laws of nature—are created, sustained, and governed by Allah (سُبْحَانَهُ وَتَعَالَى).

Islam teaches us that **Allah is the First and the Last**, without beginning or end. Before creation, **nothing existed except Allah** (سُبْحَانَهُ وَتَعَالَى)—no universe, no time, no space, as the Qur’an states:

ٱللَّهُ خَٰلِقُ كُلِّ شَيۡءٖۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ وَكِيلٞ ٦٢

39:62 Allah is the Creator of everything; He is the Guardian over everything.

Allah (سُبْحَانَهُ وَتَعَالَى) did not just create the world and then left it alone. He is constantly guarding and watching over everything. Just as everything in the world came into being by His act of creation so everything is living and surviving by His leave, and flourishing and functioning only under His protection and care.

هُوَ ٱلۡأَوَّلُ وَٱلۡأٓخِرُ وَٱلظَّٰهِرُ وَٱلۡبَاطِنُۖ وَهُوَ بِكُلِّ شَيۡءٍ عَلِيمٞ ٣

57:3 He is the First and the Last, and the Manifest and the Hidden, and He has knowledge of everything.

That is, when there was nothing, He was, and when there will be nothing, He will be. He is the most Manifest of all the manifests, for whatever manifests itself in the world, does so only by His attributes and His works and His light. And He is the Most Hidden of all the hidden, for not only do the senses fail to perceive Him but the intellect and thought and imagination also cannot attain to His essence and reality.

Islam affirms that Allah created the universe from nothing:

بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَإِذَا قَضَىٰٓ أَمۡرٗا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ

2:117 He is the Originator of the heavens and the

earth; whenever He decrees a matter He (merely) ***says: "Be", and it is.***

This means, No raw materials, No pre-existing matter, No cosmic chain of cause and effect. Everything originates from His command. Creation is not random or meaningless. Allah states:

وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ ١٦

21:16 ***We did not create in sport the heavens and the earth and all that lies between the two.***

The purpose includes manifesting divine wisdom and power. Providing a moral arena for human beings Guiding humanity through revelation and **testing human choices and actions**.

The Qur'an describes **creation in phases**, not because Allah needs time, but to show order and precision.

a) Creation of the heavens and the earth

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ

7:54 ***Surely your Lord is none other than Allah, Who created the heavens and the earth in six days,***

These "days" are not earthly 24-hour days but stages known only to Allah.

b) Creation of the physical world

Mountains, seas, plants, animals—all are signs of divine artistry.

c) Creation of the human being

Humans were created with special honour. Adam was formed from clay. Allah (سُبْحَانَهُ وَتَعَالَى) breathed into him from His spirit (i.e., granted life and consciousness). Humanity was given intellect, moral responsibility, and free will.

Humans were created with a role:

- **To worship Allah**
- **To act responsibly on earth**
- **To uphold justice**

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Jibril جبريل (Gabriel)

Jibrīl's main mission was to act as the **divine messenger between Allah and His prophets**, ensuring that revelation reached humanity exactly as intended.

In the **Tawrat** (Torah/Old Testament), Gabriel is mentioned by name. He appears in the Book of Daniel, where he interprets symbolic visions and reveals future events (Daniel 8:15–26; 9:21–27). Daniel refers to him as **"the man Gabriel,"** suggesting a human-like form. Although he clearly functions as a heavenly messenger, the canonical text does not explicitly describe him as an archangel.

In the **Bible** (New Testament), Gabriel is introduced as **"an angel of the Lord."** He features prominently in the Gospel of Luke, announcing the birth of John the Baptist to Zechariah (Luke 1:11–20) and the birth of Jesus to Mary (Luke 1:26–38). In these accounts, he brings messages of miraculous births and divine favour.
Later Jewish-Christian writings—such as the Book of Enoch—refer to Gabriel as an **archangel**, though this title does not appear in the Gospel narrative itself.

In the Qur'an, Jibrīl (جبريل) is the bringer of revelation, as he brought the Qur'an to the heart of Prophet Muhammad ﷺ

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ

2:97 97 Say, "Whoever is hostile to Gabriel—it is he who revealed it to your heart by Allah's leave, confirming what preceded it, and guidance and good news for the believers."

In Islamic tradition, **جبريل** the Archangel Jibril (Gabriel) holds a central and highly significant role. Jibril is most renowned for delivering the Qur'an to the Prophet Muhammad (ﷺ) over a period of 23 years. This monumental

task places him at the heart of Islamic tradition, as he conveyed the words of Allah to humanity.

Jibril's role extends beyond the Prophet Muhammad (ﷺ). He also communicated Allah's messages to other prophets, including Ibrahim (Abraham), Musa (Moses), and Isa (Jesus). Jibril provided guidance and support to the prophets, helping them understand and convey Allah's messages accurately. He often appeared in human form to deliver these messages.

In the Qur'an, Jibril is sometimes referred to as the Holy Spirit **روح القدس** (Ruh al-Qudus), emphasizing his purity and his role in bringing divine revelations. Jibril also played a role in protecting and strengthening the prophets, particularly during times of hardship and persecution. His contributions are fundamental to the foundation and spread of Islam, making him one of the most revered angels in Islamic tradition.

Despite differences in language, historical context, and textual preservation, all three scriptures, i.e., Tawrat, Injil and the Qur'an, affirm a shared truth: **"Jibril is the divine messenger entrusted with delivering God's word to humanity."**

Wahy (وَحْي)

Waḥy (وَحْي) refers to a distinct mode of divine communication—guidance and knowledge that Allah (سُبْحَانَهُ وَتَعَالَى) conveys to His chosen messengers. This communication appears in various forms: direct speech, as in the case of Prophet Mūsā at Mount Ṭūr. Prophetic revelation can therefore manifest as visions, dreams, inspirations, or other forms of divine prompting. Its content may include moral instruction, warnings, promises, or insights into future events, often revealed in response to specific circumstances.

Jibril (عَلَيْهِ ٱلسَّلَامُ) was the angel responsible for delivering revelation (waḥy) from Allah (سُبْحَانَهُ وَتَعَالَى) to the prophets. This includes:

- Conveying the **words of Allah** exactly as revealed
- Bringing down the **major scriptures** (Tawrat, Zabūr, Injīl, Qur'an)
- Delivering **specific commands, guidance, and messages** to various prophets
- Strengthening and supporting prophets during moments of hardship

Because of this role, Jibril is known as:

- **Rūḥ al-Qudus** (The Holy Spirit)
- **Rūḥ al-Amīn** (The Trustworthy Spirit)
- **Malak al-Waḥy** (The Angel of Revelation)

People frequently came to the Prophet Muhammad (ﷺ) with questions on a wide range of issues, and he was divinely guided in his replies. These inspired responses are preserved in the **Ahādīth**, even though they did not necessarily form part of the Qur'anic revelation.

بسم الله الرحمن الرحيم

The Prophets of Allah

(Peace Be upon Them All)

And their Historical Background

The word prophet is the natural English rendering of the Arabic terms **rasūl** and **nabī**, each conveying the role of one who is chosen, guided, and sent by Allah. Although this volume focuses primarily on the Prophets of Allah (سُبْحَانَهُ وَتَعَالَى), the Qur'an also honours several other extraordinary individuals whose character, wisdom, and virtue are presented with exceptional distinction. Their lives offer lessons too valuable to overlook. For this reason, the book includes concise discussions on figures such as **Ayyūb**, **al-Khiḍr**, **Luqmān**, **Dhul-Qarnayn**, and **Maryam**—individuals whose stories illuminate the path of faith, patience, and divine guidance.

The Qur'an reminds us of the vastness of this tradition:

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا

4:164 ***"Some messengers We have already told you about, while some messengers We have not told you about."*** ***(Surah An-Nisā')***

The verse ***(4:164)*** begins by affirming that Allah sent many messengers before the Prophet Muhammad ﷺ. Some of these messengers are mentioned by name in the Qur'an, while countless others remain unnamed. This establishes that divine guidance was never confined to a single nation or era; rather, it was a universal phenomenon, unfolding across centuries and civilizations. This point is crucial for the reader: Islam does not present itself as an isolated revelation but as the final link in a long, unbroken chain of divine communication.

بَلْ جَآءَ بِٱلْحَقِّ وَصَدَّقَ ٱلْمُرْسَلِينَ

37:37 ***Rather, he*** (the Prophet Muhammad) ***has come with the truth and confirmed the*** [previous] ***messengers.***

The verse ***(37:37)*** declares that Prophet Muhammad ﷺ came with the same timeless truth delivered by all earlier prophets, confirming their message and completing the chain of divine guidance. He came with the truth—the pure message of tawḥīd (oneness of Allah). His message matches and confirms the teachings of all earlier prophets.

The Qur'an emphasises that Islam is not a new religion but the **final link** in a long chain of divine guidance. The Prophet Muhammad ﷺ Did not contradict earlier prophets. He did not bring a new God, or invent a new moral system. He (ﷺ) revived and completed the same message brought by Nūḥ, Ibrāhīm, Mūsā, 'Īsā, and all others. (**وَصَدَّقَ ٱلْمُرْسَلِينَ**) "***confirmed the messengers***," the verse teaches that:

- The Qur'an **validates** the original teachings of earlier scriptures.
- It restores what was lost, changed, or forgotten over time.
- It unifies all prophets under one divine mission.

The verse (37:37) also shows that Islam is the continuation of the same truth taught throughout human history. All prophets share one message. That is, despite differences in time, place, and community, every prophet taught:

- **(تَوْحِيد)** One God
- Righteous living
- Accountability in the Hereafter

The Prophet Muhammad ﷺ is the final confirmer. His message:

- Confirms the truth of earlier prophets
- Corrects distortions
- Completes the divine message

This is why the Prophet Muhammad (ﷺ) is called **Khatam an-Nabiyyīn** (Seal of the Prophets). The verse ***(37:37)*** challenges the idea that guidance belongs to one tribe, nation, or scripture. Truth has always been global, not restricted. Since the Qur'an confirms earlier messengers, Muslims must honour:

- Ibrāhīm
- Mūsā
- Dāwūd
- Sulaymān
- ʻĪsā
- And others in between

Just as Prophet Muhammad ﷺ is the Seal of the Prophets ***(Khatam an-Nabiyyin)***, the Qur'an is affirmed as the final and complete revelation from Allah (سُبْحَانَهُ وَتَعَالَى). This dual finality—of messenger and message—forms a cornerstone of Islamic belief.

Rejecting one prophet is the same as rejecting all prophets. This is rooted in both Qur'anic and hadith sources.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَٰلِكَ سَبِيلًا **(**١٥٠**)** أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ١٥١

4:150-151 "Indeed, those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say, 'We believe in some and disbelieve in others,' and wish to adopt a way in between — They are in truth disbelievers..." **(An-Nisa)**

According to Hadith narrated by Abu Huraira (**رضي الله عنه**): The Prophet Muhammad ﷺ said: "*The Prophets are paternal brothers; their mothers are different, but their religion is one*." (Sahih al-Bukhari: 3443, Sahih Muslim: 2365a) The hadith emphasizes the unity of the prophetic mission, implying that rejecting one is a rejection of the shared divine message.

When we speak of the prophets of Allah (سُبْحَانَهُ وَتَعَالَى), we are inevitably referring to the Scriptures through which their names, missions, and teachings have reached us. This naturally raises the question of **authenticity**, for our beliefs, laws, and moral principles depend upon the assurance that the texts we rely on are truly of divine origin.

The earliest revelation was the Suhuf (Scrolls) of Ibrahim, followed by the Suhuf of Musa, i.e., the Torah, the Zabur, and the Gospel. Unlike the Qur'an, however, none of

these earlier scriptures have survived in their original, unaltered form. What remains today are successive layers of translation—well-intentioned, no doubt, but still far removed from the precise wording in which they were first revealed.

The Qur'an itself contains expressions that were previously unknown in the Arabic language. A striking example is the word الصَّمَدُ (*al-Ṣamad*), which appears only once in the entire Qur'an. Although scholars have offered explanations, there is no exact equivalent for it in any other language. Considering that all divine scriptures originate from the same heavenly source, it is hard to imagine that such profound terms were absent from earlier revelations. Yet, because those scriptures were not preserved in their original form, we cannot know whether such words were translated faithfully, rendered imperfectly, or lost altogether.

Islam is widely regarded as the fastest-growing religion in the world—not merely because of demographic trends, but because people are actively seeking truth and certainty. Many embraces Islam after encountering the unparalleled authenticity of the Qur'an. Revealed to the Prophet Muhammad ﷺ nearly fifteen centuries ago, it has been preserved exactly as it was first delivered, word for word. No other scripture, including the Torah or the Gospel, can make this claim of complete and uninterrupted preservation.

The Qur'an has been translated into numerous languages, including English. While these translations may vary slightly due to differences in interpretation, the original Arabic text is always presented alongside them. This practice does not imply conflicting meanings; rather, it reinforces the Qur'an's authenticity by ensuring that every translation remains anchored to the exact words revealed to the Prophet Muhammad ﷺ.

This emphasis on authenticity naturally leads open-minded readers to reflect on the reliability of other scriptures in their translated forms. For instance: What is the true origin of the word "God"? Did Jesus speak English such that he would have used terms like "Father" and "Son"? What were the original expressions used to describe this

relationship? And who introduced the notion of God having a son? Human language inevitably shapes perception, and terms such as “father” and “son” carry biological implications that can distort the divine reality—suggesting, however unintentionally, human limitations (نعوذ بالله).

Such reflections highlight that the rapid spread of Islam is not merely due to lineage or demographics, but to the unmatched authenticity and preservation of its Scripture.

'**Prophet**' means an inspired teacher or proclaimer of the will of God. Prophets are believed to communicate with a divine entity and act as human intercessors, conveying messages commonly known as prophecies. The two most important characteristics about the Prophets are:

1. Each and every Prophet of Allah preached the same doctrine of (**التوحيد**) "Tawḥīd", that is **(لَا إِلَٰهَ إِلَّا ٱللَّهُ)**, the Oneness of Allah (سُبْحَانَهُ وَتَعَالَى). Their personal characteristics, reasoning, and arguments against their opponents were the same. And they were all similarly blessed with mercy by Allah Almighty.
2. The reverence in which each prophet is held is the same. **(فَاتَّقُوْا اللّٰهَ وَ اَطِيْعُوْنِ)**
   26:108 “So fear Allah and obey me”
   Prophets consistently reminded their communities that accepting them as true messengers of Allah necessarily required obeying their guidance, for obedience to a prophet is obedience to Allah, and rejecting or disobeying a prophet amounts to rebellion against Him. The Qur’ānic call to “**fear Allah**” thus warns people of the consequences of dismissing prophetic instruction. Conversely, the attitude of disbelievers has remained constant throughout history—the same objections, excuses, and evasions recur across generations—and the outcome has likewise been consistent: when entire nations abandoned their prophets and the divine law, they ultimately faced destruction.

Scholars have long debated the precise dates and historical eras of the prophets. Archaeological methods—such as radiocarbon dating, stratigraphy, and the

study of inscriptions—help situate ancient figures within approximate timelines, while linguistic analysis and genealogical records in religious texts offer additional clues. Nevertheless, the dates presented in this book are only approximate and should not be taken as exact.

The total number of prophets is also unknown. Christianity mentions around 88 prophets in the Bible, whereas Islamic tradition speaks of 124,000 prophets, though only 41 are named in the Qur'an and Hadith.

The term "prophet" itself can be imprecise, as it includes both Nabi and Rasool, which differ in rank and function. Every Rasool is a Nabi, but not every Nabi is a Rasool: A Rasool receives a new divine law and scripture, while a Nabi teaches an existing one. This distinction is reflected in prophetic pairings such as Ibrahim and Lut, Musa and Harun, and Isa and Yahya, where revelation was given to the Rasool, not the accompanying Nabi.

Although multiple prophets may appear in the same era, only one scripture governs at a time, each new revelation refining or superseding the previous—Suhuf-e-Ibrahim, the Torah, the Zabur, the Injeel, and finally the Qur'an, which stands as the final and unalterable revelation. Crucially, no scripture contradicts the one before it; each build upon the same divine foundation. As affirmed in Surah al-Ma'idah, all revealed Books share a single origin and unified purpose, differing only in language and expression to suit their respective communities.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَاحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

5:48 (O Muhammad!) ***We have revealed to you the Book in truth, confirming what came before it of the Scripture, and protecting and guarding over it. So judge between them by what Allah has revealed, and do not follow their desires in disregard of the Truth which has come to you. For each of you We have made a law*** (shir'ah) ***and a path*** (minhāj)***. Had Allah willed, He could have made you one community, but***

He did so to test you in what He has given you, so race one another in good deeds. To Allah is your return, and He will inform you about that over which you differed. (al-Ma'idah)

Verse ***(5:48)*** is one of the most theologically rich verses in Sūrat al-Mā'idah. It addresses the status of previous scriptures, the authority of the Qur'an, the diversity of religious laws, and the moral purpose behind that diversity. Classical tafsīr—such as Ibn Kathīr and Ibn ʿAbbās—provides a layered understanding of this verse.

Allah begins by stating: **"*We have revealed to you the Book in truth*…"** This means the Qur'an was sent down with **absolute truth**, free from distortion, and originating directly from Allah. The Qur'an is described as:

"***confirming what came before it of the Scripture***" This indicates that the Qur'an affirms the original revelations given to Musa (Tawrah) and ʿĪsā (Injīl). Ibn Kathīr notes that Allah praises the Torah and Gospel and commands their followers to uphold them before they were altered.

The Qur'an does not erase the earlier revelations; it verifies their truth and restores what was lost or corrupted.

The verse calls the Qur'an: "***muhayminan ʿalayhi***" — a watcher, guardian, and criterion over previous scriptures.

Classical interpretations include: A witness over earlier Books, confirming what remains true and correcting what was changed. A protector, preserving the essence of divine revelation. A criterion, judging between authentic and altered elements. <u>This establishes the Qur'an as the final, authoritative reference point for divine law</u>.

Allah commands:

"*So judge between them by what Allah has revealed, and do not follow their desires*…" This was revealed concerning disputes among Jewish tribes (e.g., Banū Qurayẓah and Banū al-Naḍīr). The Prophet ﷺ is instructed to: judge only by revelation, not be swayed by political pressure, and not compromise divine law for social expectations.

Allah states: ***"For each of you We have made a law (shir'ah) and a path (minhāj)***." This means: Different communities received

distinct legal systems, tailored to their circumstances, while sharing the same core monotheistic message. This diversity is not contradiction—it is divine design. Allah continues: **"*Had Allah willed, He could have made you one community, but He did so to test you in what He has given you.*"** This teaches: Religious diversity is not accidental. It is a test of sincerity, obedience, and moral excellence. Humanity is meant to respond to diversity with virtue, not conflict.

The verse concludes with: ***"So race one another in good deeds."*** This is the Qur'an's unifying principle: Compete not in sectarian rivalry, but in ethical excellence. Good deeds are the true measure of faith. Allah ends with: "***To Allah is your return, and He will inform you about that over which you differed***." This reminds humanity that ultimate judgement belongs to Allah alone, and all disputes—legal, theological, or historical—will be resolved by Him.

The point about good and bad and the guidance by way of Prophets is reflected in the ayah (57:26) of surah al-Hadid:

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ ۖ فَمِنْهُمْ مُهْتَدٍ ۖ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

57:26 And We certainly sent Noah and Abraham, and We placed prophethood and scripture among their descendants. Some of them are rightly guided, but many of them are defiantly disobedient.

This verse provides a concise but profound summary of the genealogy of revelation and the moral history of humanity. According to Ibn Kathīr, Allah is stating that after sending **Nūḥ (Noah)**, all prophets who came after him were from his descendants. Later, with the sending of **Ibrāhīm (Abraham)**, prophethood and scripture were firmly rooted in his lineage. This means, all later prophets—including Ismāʿīl, Isḥāq, Yaʿqūb, Mūsā, Dāwūd, ʿĪsā, and Muḥammad (عليهم السلام)—descend from Noah and Abraham. The major revealed scriptures (Tawrah, Zabūr, Injīl, and Qur'an) were all given to prophets from Abraham's line.

Classical reports add approximate chronological notes: Noah was sent 800 years after Adam, and preached for 950 years. Abraham appeared over a millennium after

Noah. These details are not Qur'anic but appear in early tafsīr literature to illustrate the long historical arc of prophethood.

Verse ***(57:26)*** teaches several key principles:

a) Prophethood is divinely chosen, not earned. It is a gift placed in specific lineages for a higher purpose.
b) Revelation is progressive and cumulative. Each scripture builds upon the previous, forming a continuous chain of divine instruction.
c) Human beings remain morally responsible. Lineage alone does not save; guidance must be followed.

The final prophet, Muhammad ﷺ, stands at the end of this lineage, as the last prophet from Abraham's descendants, he completes the prophetic cycle.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Adam

آدم عَلَيْهِ ٱلسَّلَامُ

Adam (عليه السلام) is regarded as *both* the first human being and the first prophet. This is the dominant position in mainstream Sunni and Shia scholarship, and it is explicitly reflected in authoritative summaries of Islamic theology. While the Qur'an does not use the word *nabī* (prophet) for Adam directly, it describes functions that *constitute* prophethood:

- Allah **speaks directly** to Adam ***(2:37; 20:121–122)***.
- Adam receives **divine guidance** and is taught how to repent ***(2:37)***.
- Adam is given **knowledge** that even the angels did not possess ***(2:31–33)***.
- Adam is appointed as a **khalīfah** (vicegerent) on earth ***(2:30)***.

Classical mufassirūn argue that these are prophetic characteristics. Across Sunni, Shia, and classical theological schools:

- Adam is included among the **25 prophets** mentioned in Islamic tradition.
- He is considered the **first link** in the chain of prophethood that culminates in Muhammad (ﷺ).
- His role includes teaching his children divine guidance and moral law.

A few fringe or heterodox interpretations (e.g., some Ahmadi perspectives) argue that Adam was not the first human but the first prophet of a new cycle of civilisation. However, this is **not** the mainstream Islamic position.

Adam (Ādam عليه السلام) and Eve (Ḥawwā' عليها السلام) are, in Islam, the first human beings and the first parents of all humanity. Adam is also regarded as the first prophet sent by Allah, **created directly by Him from clay**.

Eve is described as his life-partner and the “mother of mankind.

1. Adam: The First Human and First Prophet
Created by Allah from clay and given life by His command.
Honoured as the first Muslim, because all prophets preached the same message of submission to God (**تَوْحِيد**) **Tawḥīd.**

Appointed as khalīfah (vicegerent) on earth, entrusted with responsibility and moral agency.
Lived initially in Paradise with Eve before being sent to earth after the well-known test involving the forbidden tree.

2. Eve (Ḥawwā’): The Mother of Humanity
Created as Adam’s companion and partner in life.
Shares equally in the human story of trial, repentance, and divine mercy. Islam does not blame Eve for the fall; both Adam and Eve made a mistake, both repented, and both were forgiven.

3. Their Life in Paradise

They lived in a state of peace and blessing. They were allowed everything except one tree. After being deceived by Shayṭān, they ate from it and were sent to earth—not as punishment, but as part of Allah’s plan for human life, responsibility, and moral growth.

4. Their Descent to Earth

Adam and Eve began human life on earth as the first family. They were taught how to live, worship, and seek forgiveness. Their story establishes the foundations of: human dignity, free will, accountability, and divine mercy

5. No Original Sin in Islam

Unlike some Christian interpretations, Islam teaches: No inherited sin. Every human is born pure. Adam and Eve’s mistake was forgiven after sincere repentance.

Since Adam and Eve occupy a central place in all three major faith traditions, it is only natural to explore the common ground between them. Because the original Torah and Gospel are no longer available, any comparison with the Qur'anic account must rely on translated versions of those texts. The Qur'an, by contrast, remains unchanged in its original Arabic, even though its translations may differ across languages and interpretive approaches. For this reason, every translation is presented alongside the Arabic text, ensuring that the authenticity of the Scripture is preserved and verifiable.

Islamic tradition presents Adam as an early recipient of divine instruction, with Allah (سُبْحَانَهُ وَتَعَالَى) teaching him the names of all things—an indication of the honour and value placed on knowledge. In fact, without divine guidance, humanity was so inexperienced that one man did not even know how to deal with the body of his deceased brother until Allah (سُبْحَانَهُ وَتَعَالَى) showed him the way.

٢٧ وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ ۖ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ
٢٨ لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ ۖ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ
٢٩ ۝ إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَٰلِكَ جَزَاءُ الظَّالِمِينَ
٣٠ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ
٣١ فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ ۚ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي ۖ فَأَصْبَحَ مِنَ النَّادِمِينَ

5:27-31 ***And tell them accurately the story of the two sons of Adam*. When the two offered their sacrifices, the offering of the one was accepted but that of the other was not accepted. The latter said, "I will kill you. " The other answered, "Allah accepts the offerings of the pious people only. Even if you stretch your hand to kill me, I shall not lift my hand to kill you," for I fear Allah, the Lord of the Universe; I would rather prefer that you should bear the burden of my sin as well as of your own sin, and become a***

> ***dweller of hell; this is the just retribution of the iniquity of the aggressors." Even after this his evil soul prompted him to slay his brother without the slightest compunction; so, he killed him and became one of the losers. Then Allah sent a raven which began to scratch the ground to show him how he might hide the corpse of his brother. Seeing this, he cried, "Woe be to me! I have not been able to do even as this raven has done and so devise a plan of hiding the corpse of my brother." After this he became very remorseful of what he had done.*** ***(Surah Ma'idah)***

* The two sons of Adam, as mentioned in the biblical Book of Genesis and the Qur'an, are **Cain** and **Abel** (**Qabil** قَابِيْل and **Habil** هَابِيل). According to the Bible, Adam and Eve, the first human beings created by God, had several children. Cain, the firstborn, was a farmer, and his brother Abel was a shepherd. They both made sacrifices to God, but God favoured Abel's offerings instead of Cain's. Cain became jealous and killed Abel, marking the first case of murder committed on Earth. After Abel's death, Adam and Eve had another son named **Seth**. He is considered to have a righteous line of descendants through whom the godly heritage continued.

Who were Adam and Eve?

Several different stories emerge from the Biblical version of Adam and Eve. Judeo-Christian belief credits Eve as the first woman on Earth. In the New Testament of the Bible, the Apostle Paul refers to Jesus as *"the last Adam."* **(1 Corinthians 15:45)**. According to the book of Genesis, Adam and Eve were the first two human beings created by God on the sixth day of creation. Genesis **(1:26-27)** describes the creation of humanity in God's image, emphasising both dominion over creation and the unique nature of human beings. "*Then God said, 'Let us make man in our image, after our likeness. And let them have dominion*

over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.'" "*So God created man in his own image, in the image of God he created him; male and female he created them*."

These verses have been widely discussed in theological circles, particularly regarding what it means to be made in God's image. Some interpretations suggest it refers to spiritual qualities, such as reason and morality, while others explore the idea of human authority over creation.

Genesis describes the creation of Eve from Adam's rib: "*So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh*." "*Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man*." **(Gen 2:21-22)**

This passage is often interpreted as a symbol of equality and companionship. That is, Eve was created from Adam's side—rather than his head or feet—suggests that she was meant to stand beside him, not above or below him.

The serpent

Genesis (3:1-7) describes the temptation and fall of humanity, marking a pivotal moment in biblical history. It introduces the serpent, who deceives Eve into eating the forbidden fruit, leading to the first act of disobedience against God.

The serpent, described as crafty, questions Eve about God's command, subtly sowing doubt. *Eve responds, affirming that God forbade eating from the Tree of Knowledge of Good and Evil, warning that it would lead to death*. *The serpent contradicts God, claiming, "You will not surely die*." *The serpent tempts Eve further, suggesting that eating the fruit will make her like God, knowing good and evil*. *Eve sees the fruit as desirable for wisdom, eats it, and gives some to Adam*. *Their eyes are opened, and they*

realize their nakedness, leading them to cover themselves with fig leaves.

This passage is foundational in Christian theology, explaining the origin of sin and humanity's separation from God. It also raises deep questions about free will, temptation, and moral responsibility.

Genesis (2:10-14) describes the four rivers that flowed from Eden, providing geographical and symbolic significance to the narrative. "*A river flowed out of Eden to water the garden, then divided into four headwaters*. The Pishon *river winds through the land of Havilah, known for its gold, aromatic resin, and onyx*. *The gold of Havilah is described as good, emphasizing the richness of the land*. *The Gihon river flows through the land of Cush*. The Tigris *runs east of Assyria, and the Euphrates is also mentioned*.

These rivers have been widely discussed in biblical scholarship, with some linking them to real-world locations, such as the Tigris and Euphrates in Mesopotamia. Others interpret them symbolically, representing divine provision and abundance.

The Tree of Life and the Tree of Knowledge

Genesis (2:9) describes how God caused trees to grow in the Garden of Eden, including two significant ones:

The Tree of Life The tree of life allowed Adam and Eve to live forever, as long as they ate from it, and The Tree of the Knowledge (of Good and Evil) *was off-limits to Adam and Eve. Eating its fruit would give Adam and Eve wisdom and the ability to discern between moral right and wrong, traits that God did not intend for mankind to have at that time*.

Creation of Adam according to the Qur'an:

identifies Adam (عَلَيْهِ ٱلسَّلَامُ) as the first human and the founding prophet of Islam. Allah (سُبْحَانَهُ وَتَعَالَى) created Adam from clay or mud, bestowed upon him "the basic knowledge", and named him Adam. The picture becomes clearer when linking the various Ayat from different Surahs (chapters) of the Qur'an: See al-Baqarah (2: 29–39); al-A'raf (7: 11–25); al-

Hijr (15: 26–43); Bani Isra'il (17: 61–65); al-Kahf (18: 50); Ta Ha (20: 116–123); and Sʿād (38: 71–85).

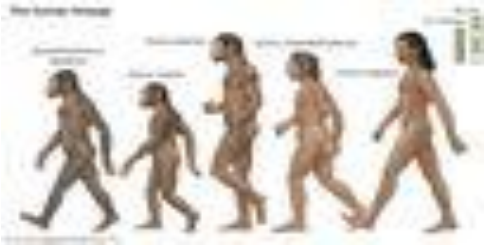
What is termed as basic knowledge is actually much more than just "basics".

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُواْ لَهُ سَـٰجِدِينَ

38:72 When I have fashioned him duly, and have breathed into him of My Spirit, prostrate yourselves before him.

Allah (سُبْحَانَهُ وَتَعَالَى) addressing the angels and the one (Iblis) who disobeyed the command to prostrate before Adam. The word (**رُّوحِي**), my spirit, in (**وَنَفَخْتُ فِيهِ مِن رُّوحِي**), may be understood as the basic knowledge with the use of which a man has to decide his own destiny. The basic knowledge may also be referred to as instincts, impulses, insights, perception, or even subconsciousness. It is this very spirit (**رُّوحِي**) which places the man above all other known creations to mankind.

The verse also dispels the Darwinian theory that the man was once merely a mammal. Charles Darwin (1809–1882) was an English naturalist, geologist, and biologist. In his book, “On the Origin of Species”, Darwin introduced the theory that populations evolve over time through natural selection.



From time to time, we encounter illustrations like the ones referenced above, presented as though they were grounded in scientific observation. Yet the first photographic camera was not invented until 1816 by the Frenchman Joseph Nicéphore Niépce, which makes it clear that such images are nothing more than artistic speculation rather than recorded reality. Those with only a superficial grasp of science often fall into the misconception that the theory of evolution has been conclusively proven. In truth, most scientists acknowledge that it remains a theory—impressive

in terminology, perhaps, but still built on assumptions and hypotheses rather than definitive evidence.

Even if we momentarily accept the idea that humans have evolved into their present form, a series of questions naturally follows: Is this our final state? If not, what comes next? What will human beings look like in a thousand years? These uncertainties highlight the speculative nature of evolutionary claims.

The Holy Scriptures, by contrast, present a consistent and unequivocal account: humanity began as human. Adam was created as a man, lived as a man, and human beings have never passed through any non-human stage at any point in history.

وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ٣٤

2:34 And when We ordered the angels: "Prostrate yourselves before Adam," all of them fell prostrate, except Iblis. He refused, and gloried in his arrogance and became one of the defiers. (al-Baqarah)

"***Prostrate yourselves before Adam***" All obeyed except Iblīs, who refused out of arrogance. The command "Prostrate yourselves before Adam" was a **divinely ordered gesture of honour**, not worship. It signified the special status Allah granted to humanity through knowledge, intellect, and moral responsibility. The angels obeyed, recognising Adam's God-given dignity, while Iblīs refused out of arrogance—marking the beginning of his downfall. Iblīs is also called (**الشيطان**) "al-Shaytan" or Satan. Like human beings he is possessed of a specific personality.

Moreover, one should not make the mistake of considering Satan an angel. (**كَانَ مِنَ الْجِنِّ**) ***18:50 He was of the jinn***.

The Qur'anic wording is: **وَكَانَ مِنَ الْكَافِرِينَ** ***"…and he became one of the defiers."*** The verb **kāna** here does **not** mean "he already was" but rather **"he became"**—indicating a **transition from obedience to rebellion**.

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ

7:12 Allah said: 'What prevented you from prostrating, when I commanded you to do so?'

He said: 'I am better than he. You created me from fire, and him You created from clay.' (al-A'raf)

Disgusted with Shaytan's response, Allah said:

قَالَ فَٱهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَٱخْرُجْ إِنَّكَ مِنَ ٱلصَّـٰغِرِينَ ١٣

7:13 Allah said: 'Then get you down from here. It does not behove you to be arrogant here. So be gone. You will be among the humiliated.' (al-A'raf)

The verse ***(7:13)*** records Allah's dismissal of Iblīs after his refusal to honour Adam. He is ordered to descend from the elevated rank he once held, because arrogance has no place in the divine presence. His defiance transforms his status from honoured worshipper to disgraced rebel, illustrating that pride is the root of spiritual ruin and that true nearness to God is built on humility and obedience.

قَالَ أَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ١٤

7:14 Satan replied: 'Give me respite till the Day they shall be raised.'

According to the major tafsīr sources, Iblīs's request was not for forgiveness but for **extra time**—a delay in death until the Day of Resurrection. He believed humans were weak and undeserving of the honour Allah had given them, and he sought this reprieve so he could mislead Adam's descendants and prove his claim. Ibn Kathīr explains that Iblīs intended to "tempt and misguide" as many humans as he could. This moment marks the beginning of the long, ongoing struggle between humanity and Shayṭān.

قَالَ إِنَّكَ مِنَ ٱلْمُنظَرِينَ ١٥ قَالَ فَبِمَآ أَغْوَيْتَنِى لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ ٱلْمُسْتَقِيمَ ١٦

7:15-16 Allah replied, "You are granted respite." He said, "Well for that Thou hast led me into deviation, now I will also lie in ambush for mankind on Thy Right Way.

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ "Allah said: 'You are among those given respite.'" Allah (سُبْحَانَهُ وَتَعَالَى) grants Iblīs a delay in death, but not the exact delay he requested. Iblīs asked to live until the Day of Resurrection. Allah grants him life until an appointed time—the end of this world, before the resurrection begins.

This shows: Even the enemy of humanity cannot act without Allah's permission. Shaytan's ability to tempt is part of the divine test, not independent power.

١٧ ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ

7:17 I will come upon them from all sides-froth the front and from the rear, and from their right and from their left: then Thou wilt not find most of them to be grateful" (al-A'raf)

In the verse (7:17), Iblīs declares that he will assault humanity from every direction—future, past, good deeds, and temptations—so that most people become ungrateful to God. Tafsīr sources explain that this represents a comprehensive strategy of misguidance, targeting both righteousness and weakness. The verse exposes the nature of Shayṭān's warfare and highlights gratitude as a central defence against his influence.

(**وَلَا تَجِدُ اَكۡثَرَهُمۡ شٰكِرِيۡنَ**) "***Thou wilt not find most of them to be grateful***" Satan's challenge to Allah was rooted in his desire to use the respite granted to him until the Day of Resurrection to prove that humanity did not deserve the honour Allah had given them. He intended to expose human beings as ungrateful and disloyal by exploiting their weaknesses and misleading them.

The Qur'an ***(17:61–65)*** affirms that although Satan was given the opportunity to tempt Adam's descendants, he was **not** given power to force anyone into error: he can only deceive, beautify falsehood, and invite people toward evil. On the Day of Judgement, Satan will admit that he had no authority over humans except calling them, and that they followed him by their own choice ***(14:22)***.

His claim that Allah caused his deviation is merely an attempt to shift blame; in reality, his downfall stemmed from his own arrogance when he refused to bow to Adam. His grievance was baseless, and Allah ignored it because the fault lay entirely with Satan himself. The story continues in Surah al-Isra:

وَٱسْتَفْزِزْ مَنِ ٱسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ٦٤

17:64 You may try to allure with your* invitation *whomsoever you can. Rally against them your horsemen and your footmen: set a partner with them in their wealth and children and entice them with your false promises And Star's promises are nothing but deception.

إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ٦٥

17:65 Indeed, you will have no power over my servants." And your Lord suffices for you as a guardian. (al-A'raf)

Yet Allah drew a firm boundary. Although Iblīs was permitted to tempt, he was given **no authority** over Allah's true servants. His influence would work only on those who willingly followed him. Allah assured that His protection is sufficient for those who remain sincere, grateful, and steadfast.

Thus, these verses present the entire drama: the refusal of Iblīs, his request for time, his vow to mislead humanity, and Allah's declaration that Satan's power is limited and cannot touch those who hold firmly to their Lord.

وَقُلْنَا يَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ٣٥

2:35 Then We said, "O Adam, you and your wife, both dwell in the Garden and eat to your hearts' content where from you will, but do not go near this tree; otherwise, you shall become transgressors". (al-Bakarah)

After creating Adam and honouring him before the angels, Allah placed Adam and his wife in a special garden. This was not the Garden of eternal Paradise promised to the righteous, but a **training ground**—a protected environment where Adam and his wife could begin their life as conscious, moral beings.

In this garden, they had:

- complete safety,
- abundant food,
- no hardship,
- and no responsibilities except one simple instruction.

This setting was meant to teach them obedience, self-restraint, and awareness of divine guidance before they began life on earth.

The story does not discuss the definition of "**tree**" or its type. Nor was there anything evil about the tree. The emphasis is on whether the man obeys the command or not. It is not as if the command came from angels or Allah's other creation, but directly from Allah (سُبْحَانَهُ وَتَعَالَى) Himself.

We chose the tree as a "**trial**" to test their steadfast obedience to Allah's command against Shaytan's (Satan's) temptations. (**فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ**) "Otherwise, you shall become transgressors." That is, disobeying Allah's command has its own consequences. In other words, there will be chaos in the world without the law and order against wrongdoing.

فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ٣٦

2:36 But Satan deceived them—leading to their fall from the blissful state they were in, and We said, "Descend from the heavens to the earth as enemies to each other (i.e., humans and Satan)***. You will find in the earth a residence and provision for your appointed stay."***

This verse (2:36) picks up immediately after the command not to approach the forbidden tree. Shayṭān used whispering, deception, and false promises to make Adam and his wife slip—meaning he caused them to forget, become careless, and lose their footing spiritually.

Tafsīr Ibn ʿAbbās explains that Adam and Eve were not expelled because of a single bite of fruit, but because they allowed themselves to be deceived by the enemy who had already vowed to mislead them. As a result, Allah (سُبْحَانَهُ وَتَعَالَى) removed them from that protected state and said, "***Go down***." This command was addressed to all involved—Adam, his wife, and even Satan.

Ibn ʿAbbās notes that **the descent** marks the beginning of human life on earth, not as a punishment alone, but as the start of humanity's true mission. Allah (سُبْحَانَهُ وَتَعَالَى) also declared that humans and Satan would

now be mutual enemies. This enmity is not personal hatred but a spiritual reality: Satan seeks to mislead, while humans are meant to resist and rise through obedience.

The verse ends with reassurance: although earth will involve struggle, it will also provide a place to live and enjoy provision for a time. Life on earth is temporary, but it is also purposeful—a place of learning, growth, and moral testing. Thus, 2:36 captures three key truths:

1. Human beings are vulnerable to forgetfulness and temptation.
2. Earth is the arena where human responsibility, free will, and spiritual growth unfold.
3. Satan's influence is real, but limited—and humans are equipped to resist him.

This verse is not a story of failure; it is the beginning of the human journey, where guidance, repentance, and divine mercy will soon follow.

Christians describe this episode (2:36) as "original sin," and in Roman Catholic teaching, baptism is believed to cleanse a person of it. Islam, however, does not recognise the concept of an inherited "original sin." Adam's mistake may have been among the earliest sins, but it was not the first. In fact, Satan's refusal to bow to Adam is a far more fitting candidate for the very first act of disobedience. Although Satan is not human, he was given the ability to choose between right and wrong. He chose defiance, disobeyed a direct command, and thus committed the earliest sin long before Adam and his wife slipped in the garden.

The all-knowing Allah (سُبْحَانَهُ وَتَعَالَى), creator of both humankind and the shayāṭīn, is also the Most Merciful (ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ). His knowledge encompasses Satan's intentions as well as the human tendency toward forgetfulness and error. In His mercy, Allah (سُبْحَانَهُ وَتَعَالَى) instructed Adam in the words through which human beings may seek repentance.

The verse (2:37) below marks a turning point in the story of Adam. After Adam and his wife slipped in the garden and were sent down to earth, Allah did not leave them without guidance. Instead, the Qur'an says:

فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ٣٧

2:37 ***"Then Adam received from his Lord some words, and He accepted his repentance. Indeed, He is the One who continually accepts repentance, the Most Merciful."***

The verse shows that although human beings are capable of error, Allah's mercy is always near. According to Ibn ʿAbbās, Adam was taught or inspired with specific words—expressions of humility and remorse—so that he and his descendants would know how to return to Allah after making mistakes. These "**words**" became the foundation of repentance in human life: a model of how to acknowledge one's fault, turn back sincerely, and seek forgiveness.

The verse also highlights a contrast between Adam and Iblīs. When Iblīs disobeyed, he responded with arrogance and blame. When Adam slipped, he responded with humility and repentance. This difference—not the size of the mistake—determines spiritual destiny. Allah's acceptance of Adam's repentance demonstrates two of His names mentioned in the verse:

(ٱلتَّوَّابُ) At-Tawwāb — the One who repeatedly accepts repentance

(ٱلرَّحِيمُ) Ar-Raḥīm — the Most Merciful.

These names show that Allah not only forgives but welcomes the return of His servants. Thus, 2:37 teaches that:

- human beings will make mistakes,
- Allah Himself provides the guidance to recover from them,
- and sincere repentance is always met with acceptance. It is a verse of hope, reassurance, and the beginning of humanity's spiritual journey on earth.

Where on earth Adam appeared?

Since the earliest days of human reflection, one enduring question has persisted: where on earth did Adam first appear? There is no definitive, historically verifiable location for Adam's first appearance on earth. Islamic tradition offers several possibilities, but none are established by the Qur'an itself. The Bible presents Adam and Eve as the first humans, created by God on the sixth day, and according to *Genesis 2:7*, Adam was placed in the Garden of Eden to tend it.

Other traditions propose alternative locations. One long-standing legend claims that Adam descended upon the mountains of Ceylon (modern-day Sri Lanka), historically known as **Sarandeep** or "The Island of Diamonds." A stone on a mountain peak—often called **Adam's Peak**—is said to bear the imprint of his foot. Other accounts mention **al-Ṣafā** in Makkah. Some accounts place his first appearance in **India**. From an evolutionary perspective, however, modern humans (Homo sapiens) trace their origins to Africa.

In essence, the precise location of Adam's first appearance remains a matter of **faith, tradition, and interpretation**. Various cultures and religious narratives offer different accounts, each adding to the richness of the discussion. Yet identifying a single, verifiable time and place continues to be elusive, leaving the question open to contemplation and wonder.

Propagation of mankind

Islamic tradition—drawing on Hadith literature and classical tafsīr—maintains that Adam and Eve had numerous children, including both sons and daughters. Early human propagation, according to these sources, necessarily involved marriages between siblings, as humanity began from a single pair.

Commentators such as Ibn Kathīr, al-Ṭabarī, and al-Qurṭubī note that this practice was permitted in the

earliest generation because no alternative existed, and because divine law had not yet prohibited it. Later, as humanity multiplied, such unions were forbidden through subsequent revelation.

Jewish tradition presents a parallel understanding. Rabbinic literature, including Midrashic sources, affirms that Adam and Eve had many sons and daughters beyond the well-known figures of Cain, Abel, and Seth. These additional children are understood to have formed the earliest human families, and sibling marriages are likewise acknowledged as a necessary stage in the initial expansion of humankind.

Both traditions therefore converge on a shared premise: the first human family grew through intra-family unions that were contextually permitted at the dawn of human history. This reflects a broader theological principle found in both faiths—that divine law unfolds progressively, and that the earliest generations operated under conditions distinct from later normative rulings.

Islamic Tradition

Although the Qur'an does not specify the names or exact number of Adam and Eve's children, it repeatedly addresses humanity as **"the children of Adam" (يَٰبَنِيٓ ءَادَمَ)**, indicating a broad and numerous progeny. In *Surah al-Aʿrāf **(7:26–27)***, this phrase is used to speak to all human beings collectively, underscoring that the entire human race traces its origin back to Adam. It confirms that all humans descend from Adam, making the verse universal in scope. It implies a long line of descendants, not just Cain, Abel, and Seth, but many unnamed children and generations. Ibn Kathir and Al-Jalalayn explain that this address includes all of humanity, regardless of religion or ethnicity.

Classical scholars like Ibn Kathir mention that Adam and Hawwa had multiple sets of twins—each pair consisting of a boy and a girl.

According to these narrations, Cain and Abel each had a twin sister, and Cain's conflict arose when Abel was to marry Cain's twin, not his own. Early scholars

accepted sibling marriage as necessary for human propagation, and that this was later prohibited by divine law. Shaykh Jamir Meah (Seekers Guidance) explains that these details are found in Tafsir literature, often influenced by Isra'iliyyat (Jewish narrations), and are not Qur'anically explicit but widely accepted in Islamic tradition.

According to Jewish Tradition (Gen 5:4 -Tanakh): "*After Seth was born, Adam lived 800 years and had other sons and daughters*." Rabbinic sources like Midrash Bereshit Rabbah elaborate that Adam had many children, and sibling marriage was initially permitted. Jewish tradition also includes names of daughters such as **Awan** and **Luluwa**, though these are extra-biblical.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Idris (Enoch)
إدريس عَلَيْهِ ٱلسَّلَامُ

Idris (عَلَيْهِ ٱلسَّلَامُ) as a prophet of Allah (سُبْحَانَهُ وَتَعَالَى), is mentioned twice in the Qur'an:

وَاذْكُرْ فِي الْكِتَابِ إِدْرِيسَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَّبِيًّا

19:56 And mention in the Book, Idrees. Indeed, he was a man of truth and a prophet." (Surah Maryam)

In this verse, Allah gently commands the Prophet Muhammad ﷺ to *remember* Idrīs — not as a passing mention, but as a profound act of reflection. "In the Book" refers to the Qur'an itself, the eternal repository of divine memory, where the lives of the righteous are preserved with honour. When Allah says *"mention Idrīs"*, He is inviting us to pause, reflect, and draw meaning from the life of a man whose truthfulness and devotion elevated him among the earliest of humanity.

The identity of Idrīs عليه السلام is not pinned down by any single, fully authenticated narration, yet the weight of scholarly tradition places him before Nūḥ عليه السلام — among the first generations after Adam. Some have speculated that he belonged to the lineage of the Israelites, but this is historically impossible, for the title "Israel" was given to Yaʿqūb (Jacob) long after the time of Nūḥ. Idrīs stands in a far more ancient world, closer to the dawn of humanity.

Classical reports describe him as the great-grandfather of Nūḥ, descending from Seth, the third son of Adam. He lived in an age when corruption began to spread across the earth, and it is said that he migrated from Babylon to Egypt, calling people back to truth as moral decay tightened its grip on society. He is counted among the earliest prophets after Adam and Sheeth (Seth), a luminous figure in the first chapters of human history.

Islamic tradition tells us that during the Night Journey, the Prophet Muhammad ﷺ encountered Idrīs in the

fourth heaven — a station befitting his rank. There, Idrīs is described with two majestic titles: **ṣiddīq** (a man of unwavering truth) and **nabiyy** (a prophet chosen by Allah). The word *ṣiddīq* is not mere honesty; it is truthfulness that permeates the heart, the tongue, the intention, and the entire being. To be a prophet on top of that is to be entrusted with revelation, leadership, and divine responsibility.

Though the Qur'an offers only a brief glimpse of Idrīs's life, the verse in Sūrat Maryam (19:56) places him among the honoured prophets whose legacy is worth remembering. His story teaches us that truthfulness is the foundation upon which prophethood stands — that Allah entrusts His guidance to those whose hearts are pure, whose intentions are sincere, and whose lives embody integrity.

Idrīs's name may appear only briefly in the Qur'an, but the weight of his character, his mission, and his spiritual stature reverberate across the ages. His life is a reminder that even in the earliest days of humanity, Allah raised individuals of extraordinary truth and devotion to guide mankind toward the light.

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا

19:57 ***And We raised him to a high station.*** (Maryam)

A famous narration says the Angel of Death took his soul in the fourth heaven, fulfilling the verse "We raised him to a high station" (**وَرَفَعْنَاهُ مَكَانًا عَلِيًّا**). Some traditions suggest Idris (عَلَيْهِ ٱلسَّلَامُ) never returned to Earth, remaining in Paradise until the Day of Judgment. This short yet powerful verse encapsulates a divine honour bestowed upon Prophet Idris (عَلَيْهِ ٱلسَّلَامُ). "And We raised him…" — The pronoun "We" here refers to Allah (سُبْحَانَهُ وَتَعَالَى), using the majestic plural to signify divine authority and grandeur. The act of "raising" is not just physical but symbolic of spiritual elevation, moral excellence, and nearness to God. "…to a high station." — The Arabic phrase (مَكَانًا عَلِيًّا) "makānan 'aliyyā" implies a lofty, exalted position. Scholars have interpreted this in various ways:

Some say, it refers to a “spiritual rank” among the prophets — a status of closeness to Allah, marked by purity, truthfulness, and unwavering faith.
Others suggest it may also imply a physical ascension, similar to what is described for Prophet Isa (عَلَيْهِ ٱلسَّلَامُ) (Jesus), indicating that Idris was taken up by Allah in a special way.
The verse (19:57) is remarkable for its brevity and depth. It doesn’t detail Idris’s life story, but it conveys that his character and devotion earned him a place of distinction. It invites reflection on what it means to be “raised” — not by worldly measures, but by divine recognition.
The Qur'an often emphasises that true elevation comes from righteousness, not wealth or power. Idris (عَلَيْهِ ٱلسَّلَامُ) is honoured not for worldly achievements but for his prophetic mission. The verse follows a pattern seen throughout Surah Maryam — highlighting prophets who remained steadfast in their faith and were rewarded by Allah (سُبْحَانَهُ وَتَعَالَى). The verse is a reminder that sincerity and truthfulness are qualities which elevate a person in the sight of Allah (سُبْحَانَهُ وَتَعَالَى).
For students and seekers, this verse offers hope. Even if one’s deeds are hidden from the world, they are seen by Allah. The “high station” is attainable through devotion, truthfulness, and moral excellence.
According to the historian Ibn Ishaaq, one of Prophet Idris's many unique attributes is that he was one of the first men to learn to write with a pen. It was he who invented writing skills and introduced the basic format for writing.
Ibn Kathir notes that Idris (عَلَيْهِ ٱلسَّلَامُ) worked as a tailor, and with each stitch he would say (سبحان الله) “Subhan ’Allah”.
While not explicitly detailed in the Qur’an, Islamic tradition holds that Idris taught his people to: Fast on specific days, pray regularly (Salah), Give a portion of their wealth (Zakat) to the poor.
Many other Muslim scholars identified Idris with Hermes Trismegistus, linking him to esoteric wisdom and alchemy. Sufi mystics like Ibn Arabi referred to Idris as the “prophet of the philosophers,” and some claimed spiritual encounters with him.

The Biblical version

Enoch is the seventh generation from Adam, the son of Jared and great-grandfather of Noah ***(Genesis 5:18–24)***.

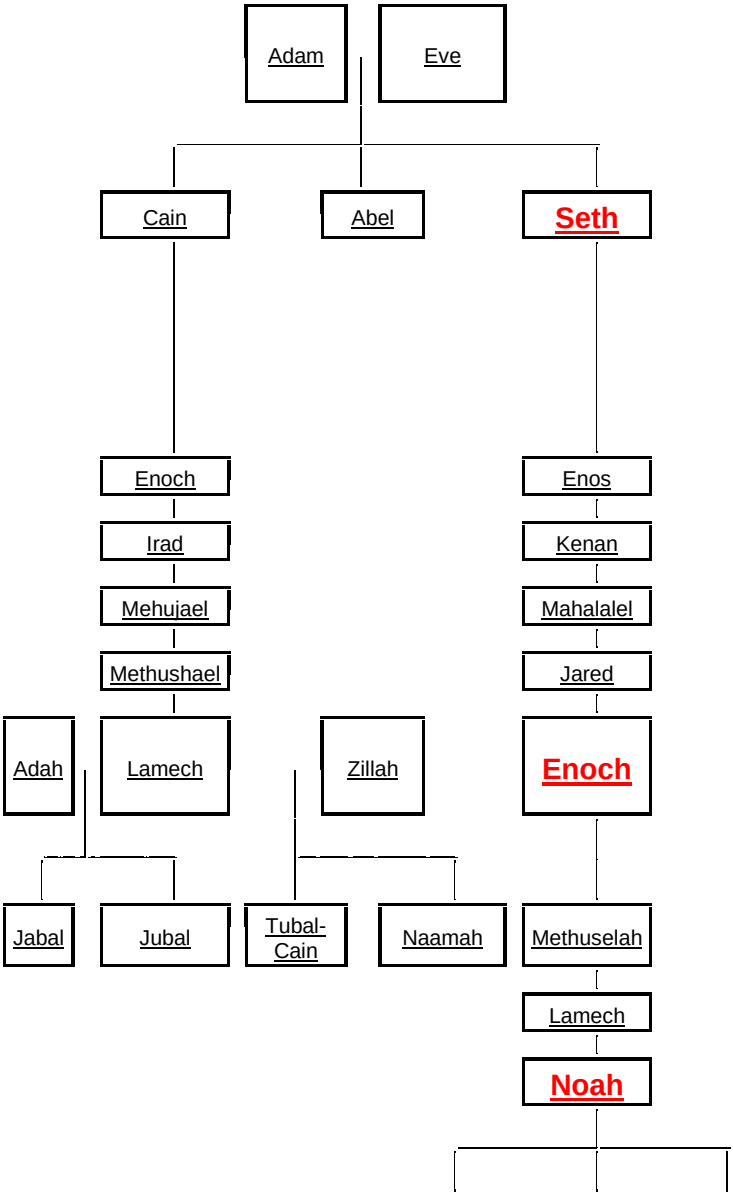
"*Enoch walked with God; then he was no more, because God took him*." — ***(Genesis 5:24)*** This cryptic verse is interpreted by many as implying that Enoch was taken to heaven without dying.

Enoch lived 365 years, unusually short compared to other antediluvian or primitive patriarchs. He is seen as a righteous man who had a close relationship with God. The Book of Enoch (**part of the Ethiopian Orthodox canon, but not in the Jewish or most Christian Bibles**) expands on his role as a prophet, visionary, and scribe of divine secrets. *Indeed, he was a man of truth and a prophet. And We raised him to a high station*." The commentators are of the opinion that Idris was Enoch of the Old Testament, about whom it is said:

"*And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years.... and he was not; for God took him.*" (Gen. 5: 21-24)

In Talmud (A compilation of Jewish oral law and commentary), *"Receiving this Divine Command, Enoch left his seclusion and gathered the people together and preached to them what he had been commanded, with the result that they listened to him and adopted the worship of God. Enoch ruled over mankind for 353 years: his rule was based on justice and truth, and consequently God favoured mankind with all kinds of blessings*." (H. Polano: The Talmud Selections, pp. 18-21)

Family Tree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Adah
Lamech
Zillah
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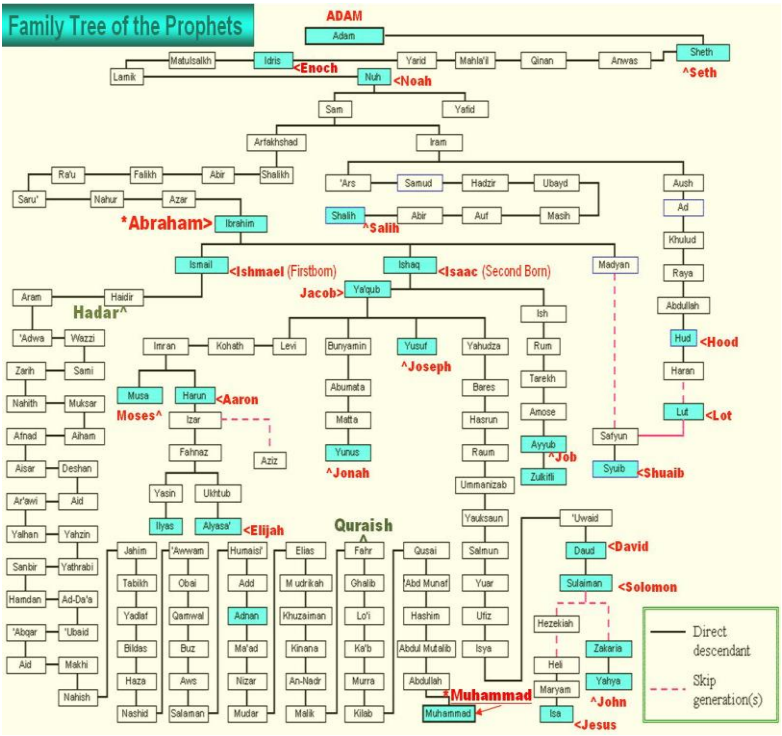
Jubal
Tubal-Cain
Naamah
Methuselah
Lamech
Noah

Shem	Ham	Japheth



بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Nuh (Noah)
نُوْحٌ عَلَيْهِ ٱلسَّلَامُ

Nūḥ ibn Lamech (عَلَيْهِ ٱلسَّلَامُ) occupies a central place in the Abrahamic traditions and stands as one of the earliest and most enduring exemplars of prophetic steadfastness. (نُوحٌ) Nūḥ—known as Noah in the Judeo-Christian tradition—stands as a prophet and patriarch honoured in Judaism, Christianity, and Islam.

Neither the Qur'an nor the Bible gives narrative detail about Nuh's youth or adulthood before revelation. However, the genealogical and contextual clues show that:

- He lived in a **deeply troubled society**,
- He maintained **personal righteousness**,
- And he was prepared—through character, lineage, and moral clarity—to receive prophethood at a time when humanity was at its moral nadir.

The Qur'an does not mention a specific scripture given to Nuh (عَلَيْهِ ٱلسَّلَامُ). His revelation consisted of Allah's commands, warnings, and guidance to his people—especially the call to **Tawhīd** and the instructions regarding the Ark.

إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَٱلنَّبِيِّـۧنَ مِنۢ بَعْدِهِۦ ۚ وَأَوْحَيْنَآ إِلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَـٰعِيلَ وَإِسْحَـٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَـٰرُونَ وَسُلَيْمَـٰنَ ۚ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا

4:163 (O Muhammad)***, We have sent Revelation to you just as We sent it to Noah and other Prophets after him. We also sent Revelation to Ibrahim and Ismael and Is'haq and Yaqub, and the descendants of Yaqub, and Jesus and Job and Jonah and Aaron and Sulayman, and We gave the Zabur*** (Psalms) ***to Dāwūd.*** **(**an-Nisā)

The words **"*We have sent Revelation*"** indicates that while both prophetic revelations and the major Scriptures originate from Allah (سُبْحَانَهُ وَتَعَالَى), they fulfil different

functions. The **Scriptures** form the enduring, comprehensive foundations of faith—texts containing direct divine communication or inspired writings, such as the **Tawrat**, **Zabūr**, **Injeel**, and ultimately **The Qur'an**.

Before receiving revelation, Nūḥ (Noah) lived as part of the **antediluvian patriarchal line**, descended from Adam through Seth. The sources do not provide detailed narratives of his early life, but several elements can be reliably inferred from the genealogical and contextual information preserved in early scriptures and traditions.

Noah was born into the **line of Seth**, the "godly line" distinguished from the descendants of Cain. He was the **son of Lamech**, who named him Nūḥ (Noah) because he believed his son would bring "rest" or "relief" from the hardship humanity endured since the Fall. Nuh was the **tenth generation from Adam**, living in a world where many early patriarchs overlapped in lifespan

By the time Noah reached adulthood, humanity had been "sliding steadily into a life dedicated to plotting and carrying out evil" for generations. Nuh therefore grew up witnessing the increasing corruption, violence, and moral decay that would eventually lead to the divine decree of the Flood.

Although revelation had not yet come to him, the sources imply that Noah was already righteous and upright, belonging to the lineage associated with moral integrity (the line of Seth). He lived a long life even before prophethood. According to the Bible, Nuh was **480** years old when God first informed him of humanity's corruption and the coming judgment. During these centuries, he likely lived the life of a patriarch, raising a family, maintaining agricultural or pastoral work, and preserving the **monotheistic** teachings inherited from Adam and Idrīs.

In the Islamic tradition, he is counted among the **Ulu'l-ʿAzm (أُولُو ٱلْعَزْم)**, the Prophets distinguished by exceptional steadfastness and resolve. Genealogically linked to Prophet Adam (عَلَيْهِ ٱلسَّلَامُ), he is traditionally identified as the third prophet in succession, following Adam and Idrīs (Enoch). Nuh (عَلَيْهِ ٱلسَّلَامُ) lived among his people for an

exceptionally long period, calling them to faith with unwavering patience.

وَقَالُواْ لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ٢٣

71:23 They said: "Do not abandon your deities; do not abandon Wadd, nor Suwa, nor Yaghuth, nor Yauq, nor Nasr.

The verse ***(71:23)*** exposes the leaders of Noah's people urging their followers to hold tightly to their idols—**Wadd**, **Suwāʿ**, **Yaghūth**, **Yaʿūq**, and **Nasr**—revealing the depth of their idolatry and the organised resistance Noah faced.

These idols were **ancient figures** that later became objects of worship after righteous men died and their images were preserved. The **chieftains** addressed the "riffraff" (common people), telling them not to abandon their idols. The verse shows that Noah's opposition was not passive—it was organised, vocal, and determined.

The verse also reveals the Depth of Corruption. By naming the idols, the Qur'an highlights, how deeply rooted idolatry had become, and how organised the resistance to Noah's message was, and how the chiefs manipulated the common people.

Allah (سُبْحَانَهُ وَتَعَالَى) charged Noah with the duty of preaching to his people, advising them to abandon idolatry and to worship only God, and to live good and pure lives."

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ ٱلطُّوفَانُ وَهُمْ ظَٰلِمُونَ ١٤

29:14 We did indeed send Noah to his people and he lived among them a thousand years save fifty. Eventually the Flood overtook them while they were engaged in wrongdoing.

The Quran and the Bible differ about the age of the Prophet Noah (عَلَيْهِ ٱلسَّلَامُ). The Bible says that he lived for 950 years. He was 600 years old when the flood came, and lived for another 350 years after the flood. But according to the Quran, he must have lived for at least a thousand years, because 950 years is the time that he spent in preaching his mission after his appointment to prophethood till the coming of the flood. Evidently, he must have been appointed to

prophethood after he had attained his maturity, and must have lived some life after the flood also.

His narrative is far more than a tale of survival; it is a profound account of faith in the unseen, perseverance in the face of persistent rejection, and the enduring possibility of renewal. Most traditions place him in Mesopotamia, specifically **Shuruppak** — known today as **Tell Fara** — was an ancient Sumerian city about 55 kilometres south of **Nippur**, along the Euphrates River, located in south-central **Iraq**.

There is **no preserved, authentic report** that records a specific *first sentence* or *first revealed words* given to Nūḥ (عَلَيْهِ ٱلسَّلَامُ) at the moment he received prophethood. But the Qur'anic references that express this meaning are clear and multiple.

إِنَّآ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ١ قَالَ يَـٰقَوْمِ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ٢ أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ٣ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُ ۖ لَوْ كُنتُمْ تَعْلَمُونَ ٤

71:1-4 ***We sent Noah to his people*** (and directed him)***: "Warn your people before a grievous chastisement comes upon them." Noah said: "My people, I have certainly been sent as a clear warner to you, that you <u>serve Allah</u> and <u>fear Him</u>, and <u>follow me</u>; He will forgive your sins and will grant you respite until an appointed term. Indeed when Allah's appointed term comes, it cannot be deferred; if you only knew!"*** ***(Surah Nūḥ)***

Noah's earliest recorded mission was to call his people away from idolatry. According to both the Qur'an and Biblical accounts, his people were the first community to abandon the pure way of life taught by Adam and his descendants, prompting God to send Noah as a reformer. The above four verse from Surah Nuh, collectively convey exactly what the summary states in Surah al-A'raf:

In the Qur'an, Allah (سُبْحَانَهُ وَتَعَالَى) says:

٥٩ لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَـٰهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ
٦٠ قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُبِينٍ
٦١ قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَـٰكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ

٦٢ أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ
٦٣ أَوَعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَىٰ رَجُلٍ مِنْكُمْ لِيُنْذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ
٦٤ فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۖ إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ

7:59-64 ***We sent Noah to his people. He said, "O my people! Worship Allah; you have no god other than Him. I fear for you the punishment of a tremendous Day". The dignitaries among his people said, "We see that you are in obvious error". He said, "O my people, I am not in error, but I am a messenger from the Lord of the Worlds". "I deliver to you the Messages of my Lord, and I advise you, and I know from Allah what you do not know". "Do you wonder that a reminder has come to you from your Lord, through a man from among you, to warn you, and to lead you to righteousness, so that you may attain mercy"?***

But they called him a liar. So, <u>We saved him and those with him in the Ark</u>, and We drowned those who rejected Our revelations. They were blind people. (al-A'raf)

From the verses in Surah Al-A'raf ***(7:59–64)***, the most striking theme that emerges is the doctrine of **Tawḥīd** (**توحيد**)—the absolute oneness of Allah (سُبْحَانَهُ وَتَعَالَى).

The Qur'an affirms that Prophet Nūḥ (عَلَيْهِ ٱلسَّلَامُ) was sent to his people (لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ) (long before the advent of Prophet Mūsā (عَلَيْهِ ٱلسَّلَامُ) with the Taurāt and Prophet Īsā (عَلَيْهِ ٱلسَّلَامُ) with the Injīl). The narrative underscores a vital point: Nūḥ (عَلَيْهِ ٱلسَّلَامُ) was neither Jewish nor Christian but a Muslim in the elemental sense—one who submitted to Allah (سُبْحَانَهُ وَتَعَالَى) and called his people to worship Him alone (يَا قَوْمِ ٱعْبُدُوا ٱللَّهَ).

The message was loud and clear in its emphasis on Tawḥīd (**توحيد**), rejecting all forms of shirk and affirming the exclusive divinity of Allah. As the Qur'anic narrative consistently reveals, every prophet sent to a people preached this same foundational truth (**توحيد**).

The dignitaries of his tribe (ٱلْمَلَأُ مِن قَوْمِهِ), meaning the tribal elites and leaders, opposed the message as though it posed a threat to their own authority and status. Their resistance stemmed not from reasoned critique but from a fundamental misunderstanding—or deliberate rejection—of the core truth: that is, only Allah (سُبْحَانَهُ وَتَعَالَى) is worthy of worship, and none besides Him.

Instead of accepting the truth (Tawḥīd), they dismissed Nūḥ (عَلَيْهِ ٱلسَّلَامُ) as deluded, declaring, "***Indeed, we see you in clear error***" (إِنَّا لَنَرَىٰكَ فِي ضَلَالٍ مُّبِينٍ). To this, Nūḥ (عَلَيْهِ ٱلسَّلَامُ) responded with dignity and unwavering conviction: "***O my people, there is no error in me***" (قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ). "***Rather, I am a messenger from the Lord of all worlds***" (وَلَٰكِنِّي رَسُولٌ مِّن رَّبِّ ٱلْعَالَمِينَ). Nuh's reply not only refuted their accusation but also reaffirmed his divine mandate—he was not seeking power for himself but simply following the instructions and delivering the message of Tawḥīd (**توحيد**) from the Creator of all existence.

What was happening before the Ark was built?

In the Biblical account, the pre-Flood world is portrayed as a civilisation sinking into moral and spiritual decay, marked by several defining features. Human lifespans were extraordinarily long: Idrīs (عَلَيْهِ ٱلسَّلَامُ), known as Enoch, is said to have lived 365 years (Genesis 5:21–24), while his son Methuselah reached 969 years (Genesis 5:27).

The Qur'an likewise affirms extended lifespans, stating that Prophet Nūḥ (عَلَيْهِ ٱلسَّلَامُ) remained among his people for "a thousand years minus fifty" (Surah al-'Ankabūt 29:14). The Bible records a similar figure, noting that Noah lived 950 years (Genesis 9:29).

Before the Great Flood, occupations often followed ancestral lines. Cain (قابيل بن آدم) worked the land as a farmer, while Abel (هابيل بن آدم) tended flocks as a shepherd. Jubal is traditionally regarded as the originator of music and musical instruments (Genesis 4:17), and Tubal-cain is credited with early metalworking (Genesis 4:22). According to Genesis (4:17), Cain also founded the City of Enoch. Acts of worship existed from the earliest generations: Cain and

Abel offered sacrifices to God (Genesis 4:3–4), and "calling on the name of the Lord" began in the time of Seth, Adam's third son, born after Abel's death (Genesis 4:25–26).

Yet despite these early forms of civilisation, the antediluvian (prehistoric, primitive, archaic) world descended into corruption. Scripture describes humanity as becoming relentlessly wicked—"every intent of the thoughts of his heart was only evil continually" (Genesis 6:5). Violence spread unchecked: Cain murdered Abel, and Lamech, the father of Noah, boasted of killing a man (Genesis 4:8, 4:23). This escalating moral collapse set the stage for the divine judgment that would follow.

Evidence from ancient Babylonian inscriptions—remarkably similar to the Qur'anic and Torah narratives—suggests that Noah's people lived in the region of present-day Iraq, particularly around Mosul. Local Kurdish and Armenian traditions also place the **Ark**'s landing in this area, near the Ararat mountain range, and relics attributed to Noah are said to exist in Jazīrat Ibn ʿUmar. **The people of Nakhichevan** even maintain that their town was founded by Noah himself.

The people of **Nakhichevan** are overwhelmingly **ethnic Azerbaijanis**, forming **99.7%** of the population of the Nakhchivan Autonomous Republic, an exclave of Azerbaijan. A very small minority—about **0.3%**—are Kurds. Nakhichevan is a **landlocked region** bordered by Armenia, Turkey, and Iran, with its capital city also named **Nakhchivan.**

The Prophet Nūḥ (عَلَيْهِ ٱلسَّلَامُ), like all other prophets of Allah (سُبْحَانَهُ وَتَعَالَى), was chosen by Allah from amongst his people (**عَلَىٰ رَجُلٌ مِّنكُمْ**) to deliver the message of Tawḥīd (**توحيد**).

يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ

11:61 O' My people! Serve Allah; you have no god other than Him. **(Surah al-A'raf)**

But, as subsequent history demonstrates, the people were often reluctant to change and consistently rejected the prophet initially. The story begins at a time when the people of Nūḥ (عَلَيْهِ ٱلسَّلَامُ) had reached a point beyond moral recovery. The Qur'an teaches that when a

community becomes so deeply corrupt that no possibility of repentance remains and evil alone persists, Allah (سُبْحَانَهُ وَتَعَالَى) no longer extends their respite. The relentless disobedience and entrenched wickedness of Noah's people ultimately sealed their fate. Despite his unwavering efforts to call them to repentance, they persistently rejected prophet Nuh's warnings and turned away from every opportunity for guidance.

According to the Bible (Genesis chapters 6–9), "God saw humanity's great wickedness and decided to cleanse the earth with a flood." The earth was "corrupt before God" and "filled with violence" **(Genesis 6:11)**. Ancient rulers or warriors were described as "mighty men of old, men of renown". God saw the corruption and decided to destroy humanity with a flood **(Genesis 6:7)**. **He chose Noah to build an ark** and preserve life. Noah, followed divine instructions and built the ark with precise dimensions and materials **(Genesis 6:14–16)**.

The Ark

Islamic tradition depicts the destruction of Noah's people as a consequence of their disbelief and transgressions. **Allah (سُبْحَانَهُ وَتَعَالَى) inspired Noah to build an ark, as stated in the Qur'an**:

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا — "***And construct the Ark under Our eyes and Our inspiration***." (Surah Hūd 11:37)

The verse describes the moment Allah commands Nūḥ (عليه السلام) to build the Ark under divine supervision, while forbidding him from pleading on behalf of the wrongdoers, whose destruction has already been decreed. This verse marks a turning point: Noah's mission of preaching is ending, and the phase of divine judgment is beginning. The verse ***(11:37)*** captures the moment when mercy for the wrongdoers ends and the decree of the Flood becomes final.

Appearances can be deceiving

وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ۚ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ

11:38 As Noah was building the Ark, whenever the leading men of his nation passed by him, they would scoff at him. He said: 'If you scoff at us, we too scoff at you in like manner.

The verse continues the instruction from 11:37. Noah begins constructing the Ark under divine guidance, even though there is no visible sign of a flood, or even a small pond. This act itself becomes a test of faith, i.e., building a massive ship on dry land.

Every time the **elite leaders** of his people pass by, they ridicule him. Their mockery reflected:

- arrogance,
- disbelief in the unseen,
- and contempt for Noah's message.

They saw the Ark as absurd because they could not imagine the coming punishment. Noah responds with dignity and certainty. He tells them: "***If you scoff at us, we too scoff at you in like manner***" This wasn't a petty retaliation, but:

- a **prophetic warning**,
- a statement of **reversal**,
- and a reminder that **truth will prevail**.

When the flood arrives, the mockers will realise the gravity of their disbelief. The verse also highlights a timeless spiritual pattern:

- **Believers act on divine guidance even when it defies worldly logic.**
- **Disbelievers mock what they cannot understand.**
- **Allah's promise ultimately vindicates the patient and steadfast.**

Noah's calm response shows prophetic composure: he does not argue endlessly; he simply states that the truth will reveal itself.

Once Nūḥ (عَلَيْهِ ٱلسَّلَامُ) finished constructing the Ark, the Qur'ān describes **three major events** which unfolded next:

1. **<u>The Divine Sign Arrived</u>** — The Oven Overflowed

٤٠ حَتَّىٰٓ إِذَا جَآءَ أَمْرُنَا وَفَارَ ٱلتَّنُّورُ قُلْنَا ٱحْمِلْ فِيهَا مِن كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ ٱلْقَوْلُ وَمَنْ ءَامَنَ ۚ وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٌ

11:40 ***Thus it was until Our command came to pass and the oven boiled over. We said: 'Take into the Ark a pair of every species; and take your own family except those who have already been declared*** (as unworthy); ***and also take everyone who believes. But those who, along with him, had believed were indeed just a few.***

"*and the oven boiled over"* Different interpretations have been given of this, but as per Sayyid Abul Ala Maududi - Tafhim al-Qur'an, "we are of the opinion that the correct one is the one that is based on the plain words of the text. The deluge started from at-tannur, a particular oven from under which water began to boil up. At the same time heavy rain began to fall and springs began to gush up water from many places in the earth. This is given in detail in Surah Al-Qamar:

فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ١١
وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا فَٱلْتَقَى ٱلْمَآءُ عَلَىٰٓ أَمْرٍ قَدْ قُدِرَ ١٢

54:11-12 ***Thereupon We opened the gates of the sky for water to pour down, and We made the earth burst forth with springs, and all this water converged to fulfil that which had been decreed.***

Thus, the two kinds of water gathered together to fulfil the destined doom.

2. Noah Commanded to Board the Ark with the Believers.

The Ark carried Nūḥ, a tiny community of believers, and pairs of creatures. No one else survived the Flood. This shows the transition from preaching to salvation. Classical tafsīr says that the group boarded the ship was very small—some narrations say around 70 people, others say even fewer. The Qur'an intentionally leaves the number unspecified to emphasise how few accepted the truth.

"A pair of every species." This is the Qur'anic equivalent of the Biblical "two of each kind," but the Qur'an does not specify numbers or categories—only that the Ark carried representative pairs.

3. The Waters Burst Forth From Above and Below

(See Surah al-Qamar 54:11–12 above) The Flood becomes a cosmic event—water descending from the sky and erupting from the earth.

4. The Ark Sailed Through the Waves Like Mountains

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَب مَّعَنَا وَلَا تَكُن مَّعَ الْكَافِرِينَ ٤٢

11:42 ***The Ark sailed along with them amid mountain-like waves. Noah, spotting his son at a distance, called out to him: 'My son. embark with us. and do not be with the unbelievers.' (Surah Hūd)***

As the Ark begins to move through waves like mountains, Noah (عَلَيْهِ ٱلسَّلَامُ) sees his son standing apart on higher ground. He calls out with tenderness: "*Yā bunayya — my beloved son*." This was a moment of deep emotional intensity as the prophet calling his own child to salvation.

Noah is not simply asking him to board a ship. He is inviting him to join the believers, accept Allah's command, and be saved from the coming destruction.

The Qur'an does not mention the son by name, though classical tafsīr literature records two reported names—**Yām** and **Kan'ān**—based on narrations cited by scholars such as Ibn Kathīr and al-Qurṭubī. The Qur'an's choice to leave him unnamed in verses (11:42–43) is intentional and theologically significant. By withholding his name, the narrative redirects the reader's focus away from genealogy, tribal affiliation, and personal detail, and instead highlights the moral and spiritual dimensions of the story.

The message is unmistakable: **salvation is not inherited**, and even the child of a prophet is not guaranteed guidance. This principle appears repeatedly throughout the Qur'an. The wife of Nūḥ, the wife of Lūṭ, the father of Ibrāhīm, and the uncle of the Prophet ﷺ all demonstrate that familial bonds, however noble, cannot substitute for personal faith and conviction.

(مَعْزِلٌ يَٰبُنَيَّ ٱرْكَب مَّعَنَا وَلَا تَكُن مَّعَ ٱلْكَٰفِرِينَ) "Oh my beloved son, do not be with the unbelievers" — This phrase means do not remain aligned with those who rejected God. Do not stay with the people whose fate has already been sealed. More importantly, the salvation now depends on **faith**, not family ties. The Qur'an emphasizes that lineage does not save a person—only belief does.

Despite Noah's plea, his son refuses and chooses to rely on a mountain for safety. This leads to the heartbreaking scene in the next verse (11:43), where the son is swept away by the flood.

قَالَ سَـَٔاوِىٓ إِلَىٰ جَبَلٍ يَعْصِمُنِى مِنَ ٱلْمَآءِ ۚ قَالَ لَا عَاصِمَ ٱلْيَوْمَ مِنْ أَمْرِ ٱللَّهِ إِلَّا مَن رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا ٱلْمَوْجُ فَكَانَ مِنَ ٱلْمُغْرَقِينَ ٤٣

11:43 ***The son replied: 'I will go to a mountain for refuge and it will save me from the water.' Noah said: 'None can save anyone today from the command of Allah except those on whom He may have mercy.' Thereupon a wave swept in between the two and he was drowned.***

This shows guidance cannot be forced, even prophets cannot save their loved ones without faith, and divine justice is impartial. Nūḥ's wife disbelieved, opposed his mission, and perished in the Flood.

The Qur'an presents her as a timeless example that family ties cannot replace faith. In the Qur'anic narrative, the fate of Nūḥ's wife is one of the most striking moral lessons in the entire story. The Qur'an states explicitly that Nūḥ's wife did not believe in him, despite being married to a prophet.

ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا۟ ٱمْرَأَتَ نُوحٍ وَٱمْرَأَتَ لُوطٍ ۖ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَٰلِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ ٱللَّهِ شَيْـًٔا وَقِيلَ ٱدْخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ١٠

66:10 Allah has set forth for the unbelievers the parable of the wives of Noah and Lot. They were wedded to two of Our righteous servants, but each acted treacherously with her husband, and their husbands could be of no avail to them against Allah. The two of them were told: "Enter the Fire with all the others who enter it."

"***each acted treacherously with her husband***" The "betrayal" of the wives of Nūḥ and Lūṭ was not moral indecency but **betrayal in faith**. As Ibn ʿAbbās explains, no prophet's wife was ever immoral; rather, these women rejected their husbands' message and sided with the disbelievers. Nūḥ's wife passed information about the believers to her people, and Lūṭ's wife informed the wicked about his guests.

Because Nūḥ's wife denied the truth, she perished in the Flood with the unbelievers, demonstrating that **family ties cannot save someone from Allah's judgment**. The Qur'an presents her as a warning: a prophet's household is not automatically righteous, and every soul is accountable for its own faith. Proximity to a prophet does not replace belief.

What Happened After the Ark Sailed Away?

Once the Ark began moving **"through waves like mountains"**, the Qur'an describes a sequence of

dramatic events that unfolded. The Ark remained afloat until Allah's command ended the punishment.

وَآيَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُونِ

36:41 ***And a <u>sign</u> for them is that We carried their descendants in the laden ship.***

Surah Yā-Sīn ***(36:41)*** reminds humanity of a powerful sign: <u>Allah once carried our forefathers in a fully loaded ship</u> — the Ark of Nūḥ (عليه السلام). This verse connects the past, present, and future, showing that divine protection and mercy are continuous. The "laden ship" (الفلك المشحون) refers to the **Ark**, filled with not only Nūḥ and the believers, pairs of creatures, but also <u>the beginnings of a new human lineage</u>. This event is presented as a **living <u>sign</u>** — not just a historical story. Sources:

The phrase **"*a laden ship*"** signifies that although only a small group outwardly boarded the Ark with Prophet Nūḥ (عَلَيْهِ ٱلسَّلَامُ), in reality **the future of all humanity was being carried within it**. Everyone else perished in the Flood, and every generation that followed descends from those who were saved. The verse reminds us that our very existence is tied to Allah's protection of those ancestors. The Ark was not merely a vessel of rescue — it was the vessel through which **humanity itself was preserved**. The verse also urges reflection, i.e., if Allah can save humanity through a ship, He can also save and resurrect them in the Hereafter.

وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا يَرْكَبُونَ ٤٢

36:42 ***and then created for them other vessels like those on which they ride.***

The verse ***(36:42)*** of Yā-Sīn flows directly from the reminder of Nūḥ's Ark in ***(36:41)***. After mentioning how Allah once saved humanity in a "laden ship," the next verse expands the theme in a striking way.

The first vessel ever to be made in the world was the one made by the Prophet Noah (عَلَيْهِ ٱلسَّلَامُ). The Qur'an uses the Ark as the *prototype* of divine protection, then shows how Allah extended that blessing across history. Before that time man did not know any method of crossing the rivers and the seas. This method was first of all taught by Allah to the Prophet Noah (عَلَيْهِ ٱلسَّلَامُ), and when some

servants, of Allah were rescued in it from the flood, their future generations started making boats and ships for their sea journeys.

وَإِن نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنقَذُونَ ٤٣
إِلَّا رَحْمَةً مِّنَّا وَمَتَٰعًا إِلَىٰ حِينٍ ٤٤

36:43-44 Should We so wish, We can drown them, and there will be none to heed their cries of distress, nor will they be rescued.

The signs mentioned thus far were presented as proofs of Tawḥīd. This particular sign is given to remind man that whatever authority he possesses over the forces of nature has been granted by Allah (سُبْحَانَهُ وَتَعَالَى), not acquired through his own strength. Likewise, the methods man has discovered to harness these forces are not the result of his independent genius, but of Allah's guidance. Man, by himself, neither had the power to subdue such mighty forces nor the ability to uncover the hidden laws of nature and devise ways to benefit from them. Man's control over these forces lasts only as long as Allah (سُبْحَانَهُ وَتَعَالَى) wills them to remain subdued. When Allah (سُبْحَانَهُ وَتَعَالَى) decrees otherwise, the very forces that once served man suddenly rise against him, leaving him utterly helpless.

To illustrate this truth, Allah (سُبْحَانَهُ وَتَعَالَى) presents the example of sea travel. Humanity would have been annihilated in the flood had Allah not taught Prophet Noah (عَلَيْهِ ٱلسَّلَامُ) the art of constructing the vessel, and had his followers not boarded it. The spread of mankind across the earth became possible only because Allah enabled people to learn the principles of shipbuilding and cross rivers and oceans. From that modest beginning until today, despite remarkable progress in building massive ships and perfecting the science of navigation, man cannot claim mastery over the seas. The waters remain under Allah's command alone, and whenever He wills, they engulf man and his vessels, reminding him of his dependence on the Creator.

Flood traditions resembling Noah's story appear across ancient Greek, Egyptian, Indian, and Chinese sources, as well as in cultures from Southeast Asia to Australia, New Guinea, Europe, and the Americas. This

widespread memory suggests that the Flood occurred in humanity's early history, before people dispersed across the world. Over time, however, the original event became obscured, layered with myth and legend.

فَأَنجَيْنَٰهُ وَأَصْحَٰبَ ٱلسَّفِينَةِ وَجَعَلْنَٰهَآ ءَايَةً لِّلْعَٰلَمِينَ ١٥

29:15 ***Then We rescued Noah together with the people in the Ark and made it*** (the Ark) ***a lesson for all people.***

The prophet Nuh (عَلَيْهِ ٱلسَّلَامُ) is most famous for building the Ark and surviving the Great Flood, which symbolized divine judgment and mercy. Among its most compelling themes is the idea that appearances can be deceiving — what seemed irrational to many became a symbol of divine wisdom. This story raises enduring questions: Was the flood a global catastrophe or a localised event? What became of the Ark, and where did it ultimately come to rest? These mysteries continue to inspire reflection and inquiry.

Was the flood local or universal?

Now let us consider the question: Did the Deluge mentioned here cover the whole earth, or was it confined to that particular region where Prophet Noah (عَلَيْهِ ٱلسَّلَامُ) lived? This is a question that has not been finally settled up to this day. According to the Bible **(Genesis 7:18-24)**, the deluge was universal. The Qur'an is silent about it, although it states that after the deluge, the entire human race is the descendant of Prophet Noah (عَلَيْهِ ٱلسَّلَامُ) and of those who boarded the ark; it does not mean that the deluge covered he entire the earth.

Historical traditions, archaeological remains, and geological evidence all indicate that the deluge had a particularly profound impact on the land between the Tigris and Euphrates rivers—Mesopotamia (modern-day Iraq). Nowhere else in the world exhibits similar signs. It is highly plausible that, at the time of the deluge, Mesopotamia was the sole region inhabited by the human race. From there, future generations gradually dispersed to other parts of the

world, carrying with them the legacy and traditions of the flood.

Traditions, similar to the story of Noah, are found in the ancient literatures of Greece, Egypt, India and China. All this shows that the story of Noah (عَلَيْهِ ٱلسَّلَامُ) is connected with the period when all the descendants of Adam lived in the same region from where they dispersed all over the earth. That is why references to the "Flood" are found in the ancient history of every nation, though they forgot its real facts and mixed it with the fictions of their own imagination.

Ark's final destination?

The Qur'an states that the Ark eventually came to rest on Mount Jūdī. This is the Qur'ān's final geographical reference in the story.

وَاسْتَوَتْ عَلَى الْجُوْدِيِّ

11:44 And the Ark settled on Mount Judi,

Mount Judi is situated to the north-east of Jazirah Ibn Umar in Kurdistan. According to the Bible its resting place was Mount Ararat in Armenia, which is one of the ranges of mountains of the same name which extends from Armenia to southern Kurdistan.

Mount Judi is one of the mountains of the Ararat range, and is known by the same name even today. Apart from the fact that the Qur'an is more precise, there's no contradiction between the Bible and the Qur'an. The ancient histories confirm that the resting place of the Ark was Mount Judi. For instance, Berossus, a religious leader of Babylonia, who lived about 250 years BCE, says in his history of the Chaldeans that Noah's Ark rested upon Mount Judi. **Abydenus**, a pupil of Aristotle, not only confirms the same but also says that many people of Iraq of his time possessed pieces of the Ark, which they ground in water and gave to the sick as a medicine.

After the flood

Noah's three sons—**Shem**, **Ham**, and **Japheth**—are seen as the ancestors of different ancient civilizations. Over time, people have used their names to trace the roots of various cultures and nations. These links are more symbolic and religious than scientific, but they've still influenced how many societies understand their origins.

Shem is seen as the ancestor of the Semitic peoples, whose descendants are connected to the Middle East and nearby regions. Groups like the Hebrews, Arabs, Assyrians, and Arameans share Semitic roots in language and culture. Today, countries such as Israel, Palestine, Jordan, Syria, Iraq, and parts of Saudi Arabia and Yemen reflect this heritage. Shem's family line includes the Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ), a key figure in Judaism, Christianity, and Islam.

Ham is considered the ancestor of African and nearby peoples. His descendants are linked to regions like Africa, the Mediterranean, and parts of Arabia. Ancient groups such as the Canaanites, Egyptians, **Cushites**, and Phoenicians were known for building, trading, and early government. Today, countries like Egypt, Sudan, Ethiopia, Libya, and parts of Lebanon and Palestine reflect this heritage. *The Phoenicians, for instance, helped spread the alphabet that shaped Greek and Latin writing*.

According to Bible, the term "Cushites" comes from Cush, the eldest son of Ham, who was one of Noah's three sons (Genesis 10:6). Cush was the father of **Nimrod**, a mighty hunter and early ruler (Genesis 10:8–9). In the Bible, "Cush" often refers to a region south of Egypt, typically associated with ancient Nubia, which includes parts of modern-day Sudan and Ethiopia.

Japheth is seen as the ancestor of Indo-European peoples, with descendants spread across Europe and Central Asia. Ancient groups like the Greeks, Medes, and Scythians helped shape Western thought, government, and language. Today, countries such as France, Germany,

Russia, India, Iran, and others in Central Asia reflect this heritage. Languages like Latin, Greek, and Sanskrit—and many modern ones—come from this Indo-European line.

The lineages of Shem, Ham, and Japheth are deeply woven into the religious narratives of Judaism, Christianity, and Islam, each offering unique theological and cultural interpretations. Here's how they echo through sacred history:

In Judaism & Christianity, Shem's descendants include Abraham, making him central to the Abrahamic covenant. Through Abraham come Isaac, Jacob, and eventually Jesus in Christian belief. Shem's line is associated with the development of monotheism and the Hebrew nation.

Ham's son Canaan was cursed by Noah, which shaped the biblical tension between Israelites and Canaanites. The story of Canaan's curse by Noah, found in Genesis (9:20–27), has puzzled scholars and readers for centuries. Some of the narratives are so derogatory that they are not worth mentioning here, as they might turn out to be a diversion from the subject. However, some of the Biblical accounts are:

After Noah got drunk, his son Ham saw him in a shameful state. Instead of covering Noah, Ham told his brothers. When Noah woke up, he cursed Ham's son Canaan. This curse influenced how the Israelites saw the Canaanites in later biblical stories. While parts of the story have raised questions and controversy, some Biblical verses offer clearer insights.

Ham's descendants are linked to Egypt, Cush, and other African and Near Eastern civilizations, often portrayed as rivals or neighbours of Israel. Japheth, seen as the ancestor of Gentile nations, his descendants are associated with the Greeks, Medes, and Scythians.

Genesis (9:27) says, **"**May God enlarge Japheth, and may he dwell in the tents of Shem**,"** suggesting future unity between Gentiles and Semites—interpreted by Christians as a prophecy of Gentile inclusion in salvation:

"**Enlarge Japheth**": Suggests that Japheth's descendants (often associated with Indo-European peoples) will expand in influence, territory, and population.

"**Dwell in the tents of Shem**" implies that Japheth's descendants will share in the spiritual heritage of Shem—whose lineage includes Abraham, Israel, and ultimately Jesus. Through Jesus (a descendant of Shem), the Gospel extends beyond Israel to embrace all nations, fulfilling this verse spiritually. This unity is seen in the early Church, where Jewish and Gentile believers worship together, forming one spiritual household.

The verse above **(Genesis 9:27)** hints at a universal plan of salvation, where ethnic boundaries are transcended. It also reflects the missionary expansion of Christianity from its Jewish roots into the Gentile world—especially through figures like Paul.

In Islam

- While the Qur'an doesn't name Noah's sons directly, Islamic tradition (Tafsir and Hadith) recognises their role in repopulating the earth.
- **Shem** is often considered the ancestor of the **Arabs**, including **Prophet Muhammad** ﷺ.
- **Ham** and **Japheth** are acknowledged as forerunners of other global populations, but without the biblical curse narrative.
- The emphasis is more on **Noah's righteousness** and the **unity of humanity** post-flood, rather than ethnic divisions.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Hūd (Eber)

هُودٌ عَلَيْهِ ٱلسَّلَامُ

2000–2300 BCE

Background

The name 'Saudi Arabia' was introduced in 1932 when the region was united under the rule of the Saud family. Before that, it was simply called Arabia—a name with deep historical roots, sometimes linked to the ancient tribe of ʿĀd (عاد), which is mentioned in the Qur'an and Islamic tradition.

Once, a man from the (**بنو ذهل بن شيبان**) Banū Dhuhl ibn Shaybān tribe, living in the land once inhabited by the people of ʿ**Ād**, came to the Prophet Muhammad (ﷺ). He shared with the Prophet the traditional accounts about the people of ʿĀd that had been passed down among the locals from generation to generation.

Al-Ard (الأرض) means "the earth" or "the land" in Arabic. The word **عَاد** (ʿĀd) is a proper noun in the Qur'an, referring to an ancient Arab tribe, named after a great-grandson of prophet Nuh (عَلَيْهِ ٱلسَّلَامُ), from the line of one of his three sons, Shem or **سَام** (Sām).

The ʿĀd (عاد) were an ancient Arab civilization known for their great power, wealth, and impressive buildings. The ancient Arabic poetry is replete with references to these people. They were known for their proverbial glory and grandeur. And when they were destroyed, their extinction also became proverbial.

The word ʿ**Ād (عاد)** itself has come to be used for things ancient and the word **'adiyat** is used for archaeological remains. The land whose owner is unknown and which is lying fallow, from neglect is called **'adi al-ard**. Arab genealogists consider the 'Ad as the foremost among the extinct tribes of Arabia.

Interestingly enough, the prophets Hūd (عليه السلام) and Ṣāliḥ (عليه السلام)—though central in the Qur'anic narrative—are not mentioned in the Injeel (Bible) or the Tourat (Tora). This suggests that earlier prophets, prior to the prophet Muhammad (ﷺ), may not have known about these two prominent prophets (Allah's peace be upon them), despite the important lessons to be learnt from their accounts. Both nations, ʿĀd and Thamūd, were destroyed for their arrogance and their refusal of Tawḥīd (توحيد)—the Oneness of Allah (سُبْحَانَهُ وَتَعَالَى).

ʿĀd lived in a region called Al-Aḥqāf, which means "wind-curved sandhills." This area is believed to be in what is now Yemen or Oman, in the southern part of the Arabian Peninsula. The word Ahqāf comes from ḥiqf (حِقْف), meaning a twisted sand dune, which fits the dry and harsh desert landscape they lived in.

Aḥqāf is mentioned in the Qur'an in 46th Surah Al-Ahqaf, and is closely linked to the people of ʿĀd and Prophet Hūd. Although the exact location of Al-Aḥqāf is uncertain, many scholars and geographers believe it was somewhere in the Empty Quarter (Rubʿ al-Khālī)—one of the largest sand deserts in the world.

Ancient Arabic poetry often refers to the ʿĀd tribe, showing how well-known they were in early Arab culture. An 8th century, famous historian Ibn Isḥāq (who had written one of the earliest biographies of Prophet Muhammad ﷺ), said that the land of ʿĀd stretched from Oman to Yemen, and that they spread into nearby regions from their base in Al-Aḥqāf.

Hadramout (حضرموت) is a historic region in south-eastern Yemen, near the Gulf of Aden. Long ago, it was one of the most culturally rich and diverse areas in the Arabian Peninsula. Today, it's famous for the tomb of Prophet Hūd (عليه السلام), which many people believe marks the place where he lived and preached. Every year, on the 15th of Shaʿbān, thousands of visitors from across Arabia gather there for a religious festival.

Although historians haven't confirmed the tomb's authenticity, the strong local tradition and the large number of visitors suggest that Hadramout is believed to be

part of the ancient land of ʿĀd (عاد). In fact, there still exist old ruins in the area that locals still call Dār ʿĀd, meaning "the home of ʿĀd."

The region of Al-Aḥqāf, where the people of ʿĀd once lived, is now a dry and empty desert. Thousands of years ago, it was green and fertile land, but over the passage of time, climate changes may have turned it into the harsh, sandy landscape we see today. It's now so remote and windswept that few people dare to explore its interior.

There are ruins in southern Saudi Arabia that clearly demonstrate the advanced building techniques of the ʿĀd people. They were renowned for their greatness and glory, and when they faced destruction, their downfall became equally famous—a striking example of the consequences that arise when a nation becomes arrogant and disregards divine guidance.

After the prophets Idrīs (Enoch) and Nūḥ (Noah), the next named prophet mentioned in the Qur'an is Hūd (عليه السلام). He was sent by Allah (سُبْحَانَهُ وَتَعَالَى) to guide the ancient tribe of ʿĀd, who were known for their strong bodies, tall buildings, and proud attitude. Unlike some prophets who received histrionic miracles, such as the she-camel of Prophet Ṣāliḥ, Prophet Hūd's miracle consisted of his clear warning to the people. He told them to turn back to Allah (سُبْحَانَهُ وَتَعَالَى), and when they refused, the punishment was imminent and came just as he had warned.

It is believed that Prophet Hūd lived about five generations after Prophet Nūḥ. He is mentioned seven times in five different Surahs of the Qur'an, and one whole chapter—Surah Hūd—is named after him.

We don't know exactly when Prophet Hūd lived, because there's no clear archaeological evidence. But the Qur'an tells us that after the people of Nūḥ were destroyed, the tribe of ʿĀd rose to power.

وَاذْكُرُوْٓا اِذْ جَعَلَكُمْ خُلَفَاۤءَ مِنْۢ بَعْدِ قَوْمِ نُوْحٍ وَّزَادَكُمْ فِى الْخَلْقِ بَصْۜطَةً

7:69 And do call to mind when He made you successors after the people of Noah and amply increased you in stature. (al-A'raf)

Verse (7:69) addresses the people of ʿĀd through the words of Prophet Hūd (عليه السلام), challenging their arrogance, reminding them of past nations destroyed for disbelief, and urging them to recognise Allah's blessings so they may succeed.

According to Islamic tradition, the ʿĀd were descendants of Noah (عَلَيْهِ ٱلسَّلَامُ) through his son Sām (Shem), specifically through a figure named **ʿĀd ibn ʿAws ibn Sām ibn Nūḥ**. The passage reflects on the ancient Arab tribe of ʿĀd, descendants of Noah, who inherited the earth after Noah's people. Known for their immense physical strength, advanced society, and monumental pillar construction, the ʿĀd were physically imposing, with some described metaphorically as giants. Tafsir al-Jalalayn **(15th century Egyptian scholars Jalāl al-Dīn al-Maḥallī and al-Suyūṭī)** notes that the tallest among them reached 100 feet, the shortest 60—though this may be metaphorical, emphasizing their exceptional physicality.

However, their great gifts led to arrogance and pride, causing them to disregard Prophet Hūd's message of Tawhid **(تَوْحِيد)** and rely on their own power. Their excessive pride and overconfidence, thinking of themselves as above others—or even above divine limits, which ultimately resulted in their downfall.

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ٦ إِرَمَ ذَاتِ ٱلْعِمَادِ ٧ ٱلَّتِى لَمْ يُخْلَقْ مِثْلُهَا فِى ٱلْبِلَـٰدِ ٨

89:6-8 ***Have you not seen how your Lord dealt with Ad of Iram, known for their lofty columns, the like of whom no nation was ever created in the lands of the world?***

Verses (89:6–8) call the listener to reflect on the fate of ʿ**Ād**, a civilisation of immense strength, size, and technological advancement. Despite their towering structures and unmatched power, they were destroyed for arrogance and rejecting Prophet Hūd (عليه السلام). Tafsīr explains that Allah wiped them out with a fierce, icy wind, showing that no nation—however mighty—is beyond accountability. The description of **Iram,** "of lofty pillars," highlights their extraordinary architecture and physical stature, yet their greatness could not save them. These verses serve as the opening warning in a sequence that

teaches a clear lesson: **power without humility leads to ruin**.

فَأَمَّا عَادٌ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَقَالُوا۟ مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۖ وَكَانُوا۟ بِـَٔايَـٰتِنَا يَجْحَدُونَ ١٥

41:15 ***As for Ad, they waxed proud in the land without justification and said: "Who is greater than we in strength…?"*** (Surah Fussilat) (41:15) describes the arrogance of the people of ʿĀd, who boasted that no one was stronger than them. Allah responds by reminding them that the One who created them is far stronger — yet they still rejected His signs. Their pride led them to claim: **"Who is stronger than we?"** Their arrogance blinded them to the obvious truth that **the Creator is always stronger than the creation.**

The verse ends by stating that they knowingly rejected Allah's signs, dismissed the warnings of Prophet Hūd (عليه السلام), and persisted in disbelief. Their destruction — described elsewhere — was a direct consequence of this stubborn rejection.

The Prophethood

The Qur'an does not give a specific age or date for when Prophet Hūd (عَلَيْهِ ٱلسَّلَامُ) was appointed as a messenger. Instead, it situates him historically between Prophet Nūḥ (عَلَيْهِ ٱلسَّلَامُ) and Prophet Ṣāliḥ (عَلَيْهِ ٱلسَّلَامُ), within the early generations of ancient Arabian tribes.

No scripture is attributed to Hūd or the people of ʿĀd. Although the Qur'an frequently recounts his warnings and teachings, it never mentions a revealed book. Hūd (عليه السلام) appears in at least sixty-five verses across eight Surahs, indicating that his guidance came through **direct revelation (waḥy)** rather than a formal scripture.

٦٥ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۗ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ۚ أَفَلَا تَتَّقُونَ

7:65 ***And to 'Ad We sent forth their brother Hud. He said: '0 my people! Serve Allah; you have no other god than Him. Will you, then, not avoid evil?'***

(7:65) introduces the mission of Prophet Hūd (عليه السلام) to the people of ʿĀd, calling them to pure **Tawḥīd** and warning them against arrogance.
The Qur'an emphasises that Hūd was **one of their own**, familiar with their language, culture, and character. This reflects a divine pattern: prophets are sent from within their communities. Hūd's call is identical to that of all prophets: Worship Allah alone. You have no god besides Him. Fear His punishment and be conscious of Him. This is the central theme of the verse.

٦٧ قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَٰكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ
٦٨ أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ
٦٩ أَوَعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَىٰ رَجُلٍ مِنْكُمْ لِيُنْذِرَكُمْ ۚ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً ۖ فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ
٧٠ قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا ۖ فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ
٧١ قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ ۖ أَتُجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ
٧٢ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۖ وَمَا كَانُوا مُؤْمِنِينَ

7:67-72 He said: '0 my people! There is no folly in me; rather I am a Messenger from the Lord of the universe. I convey to you the messages of my Lord, and I give you sincere advice. Do you wonder that an exhortation should come to you from your Lord through a man from amongst yourselves that he may warn you? And do call to mind when He made you successors after the people of Noah and amply increased you in stature. Remember then the wondrous bounties of Allah, that you may prosper. They said: 'Have you come to us that we should worship none other than Allah and forsake all whom our forefathers were wont to worship? Then bring upon us the scourge with which you have threatened us if you are truthful?' Hud warned them: 'Surely punishment and wrath

from your Lord have befallen upon you. Do you dispute with me about mere names that you and your forefathers have concocted and for which Allah has sent down no sanction? Wait, then, and I too am with you among those who wait.' Then We delivered Hud and his companions by Our mercy, and We utterly cut off the last remnant of those who called the lie to Our signs and would not believe.

These verses present the full dialogue between Prophet Hūd and his people — their arrogance, their accusations, his dignified response, and finally the divine judgment that ended their civilisation.

The chiefs of ʿĀd dismiss Hūd outright, accusing Hud of foolishness. They claim he is lying. They treat his message as beneath their intellect and status. This is the same pattern seen with Nūḥ, Ṣāliḥ, Shuʿayb, and every prophet: the elites fear losing power, so they mock the messenger.

Hūd answers with dignity: "I am not foolish." "***I am a messenger from the Lord of all worlds***." "***I convey to you the messages of my Lord***." He reminds them that he is not seeking wealth, power, or status — only delivering truth. His tone is firm but compassionate, showing the character of a true prophet.

Hūd (عَلَيْهِ ٱلسَّلَامُ) then asks: Why are you shocked that Allah sent a human messenger? Allah made you successors after the people of Nūḥ. He increased you in strength, stature, and civilisation. In other words: Your power is a test, not a guarantee of survival. Hud (عَلَيْهِ ٱلسَّلَامُ) urges them to remember Allah's favours so they may succeed.

The people respond with defiance: "***Have you come to make us worship Allah alone?***" "***Bring us what you threaten us with, if you are truthful***." This is the height of arrogance — demanding punishment as proof. Every destroyed nation in the Qur'an makes this same fatal mistake.

Hūd replies: Allah's punishment and anger have already fallen upon you. Your idols cannot help you. You

only invented names for gods that have no power. He exposes the emptiness of their religion and the inevitability of divine justice.

Allah (سُبْحَانَهُ وَتَعَالَى) summarises the end: Hūd and the believers were saved by divine mercy. The disbelievers were uprooted and destroyed. They left no trace behind. This is the Qur'an's recurring conclusion: Truth survives. Arrogance collapses.

(7:71) records Prophet Hūd's decisive response to the people of ʿĀd after they mocked him and demanded punishment. He declares that Allah's wrath has already fallen upon them, exposes the emptiness of their idols, and warns them to wait for the coming judgment.
Tafsīr Ibn ʿAbbās explains that torment and wrath were already destined for them.

They worshipped gods of rain, wind, wealth, and health, thinking these forces had real power. But none of them were truly divine. Hūd dismantles their idolatry. Their "gods" are nothing but names they invented. Neither they nor their ancestors had any divine proof for worshipping them. Allah (سُبْحَانَهُ وَتَعَالَى) never revealed any authority for these idols. This is a timeless principle: Any act of worship without divine proof is false. Hūd tells them, if they insist on rejecting the truth, then let them wait for the punishment they demanded, and he will wait for Allah's judgment to unfold. This was not a threat from Hūd — it is a declaration of certainty that Allah's decree is coming.

Human beings have resisted the truth for as long as revelation has existed. Even in the time of Prophet Nūḥ (عَلَيْهِ ٱلسَّلَامُ), people rejected the messengers of Allah (سُبْحَانَهُ وَتَعَالَى)—not because the message was unclear, but because they were unwilling to abandon the habits and beliefs they were comfortable with. They clung to their idols and inherited customs, reassuring themselves that their way of life needed no correction. Naturally, such complacency is shaken the moment truth confronts it.

The people of ʿĀd were no different. They demanded that Prophet Hūd (عَلَيْهِ ٱلسَّلَامُ) produce a miracle to prove his prophethood, as if truth required spectacle to be valid.

The same patterns appear today. Some people assign grand titles to revered individuals—such as *Mushkil Kusha* (“remover of distress”) or *Ganjbakhsh* (“giver of treasures”). Yet no human being, however honoured, possesses the power to lift hardships or bestow provision independently. These titles may sound impressive, but they attribute divine qualities to created beings. When challenged, such beliefs are often defended with emotion and tradition rather than clear evidence, and so the arguments collapse under scrutiny.

قَالُوْا يٰهُوْدُ مَا جِئْتَنَا بِبَيِّنَةٍ وَّمَا نَحْنُ بِتٰرِكِيْٓ اٰلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِيْنَ ٥٣

11:53 They said: 'O Hūd! You have not brought to us any clear <u>evidence</u>, and we are not going to forsake our gods merely because you say so. We are not going to believe you. **(Surah Hud)**

The ruling elite saw Prophet Hūd as a threat to their authority and lifestyle. Not wanting to lose their influence, they accused Hud (عَلَيْهِ ٱلسَّلَامُ) of making things up. Up until then the rulers had convinced their people that the kings and queens were the only true representatives of God. Many people blindly followed rulers’ rhetoric without questioning. And when Hūd (عَلَيْهِ ٱلسَّلَامُ) spoke out against idol worship, they accused him of being mentally disturbed.

Verse (11:53) shows the people of ʿĀd dismissed Hūd’s message, refusing to abandon their idols, and rejecting him entirely. Their words expose a mindset driven by pride, tradition, and stubbornness — the same traits that ultimately led to their destruction.

إِنِّى تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّى وَرَبِّكُم ۚ مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذٌۢ بِنَاصِيَتِهَآ ۚ إِنَّ رَبِّى عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ٥٦ فَإِن تَوَلَّوْا۟ فَقَدْ أَبْلَغْتُكُم مَّآ أُرْسِلْتُ بِهِۦٓ إِلَيْكُمْ ۚ وَيَسْتَخْلِفُ رَبِّى قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُۥ شَيْـًٔا ۚ إِنَّ رَبِّى عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ ٥٧ وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا هُودًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَنَجَّيْنَٰهُم مِّنْ عَذَابٍ غَلِيظٍ ٥٨ وَتِلْكَ عَادٌ ۖ جَحَدُوا۟ بِـَٔايَٰتِ رَبِّهِمْ وَعَصَوْا۟ رُسُلَهُۥ وَٱتَّبَعُوٓا۟ أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ٥٩ وَأُتْبِعُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَآ إِنَّ عَادًا كَفَرُوا۟ رَبَّهُمْ ۗ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ ٦٠

11:54-60 All we can say is that some god of ours has afflicted you with evil. Hud said: 'Indeed I take Allah as my witness, and you too to be

my witnesses that I have nothing to do with your associating with Allah others than Him in His divinity. So conspire against me, all of you, and give me no respite. I have put my trust in Allah, Who is my Lord and your Lord. There is no moving creature which He does not hold by its forelock. Surely, My Lord is on the straight path. If you, then, turn away (from the truth), know that I have delivered the message with which I was sent to you. Now my Lord will set up another people in place of you and you shall in no way be able to harm Him.[1] Surely my Lord keeps a watch over everything. And when Our com-mand came to pass, We delivered Hud, together with those who shared his faith, out of special mercy from Us. We delivered them from a woeful chastisement. Such were 'Ad. They repudiated the signs of their Lord, disobeyed His Messengers,[1] and followed the bidding of every tyrannical enemy of the truth. They were pursued by a curse in this world, and so will they be on the Day of Judgement .Lo! 'Ad disbelieved in the Lord. Lo! ruined are 'Ad, the people of Hud.

These verses (11:54-60) describe the dramatic final stage of Prophet Hūd's (عَلَيْهِ ٱلسَّلَامُ) mission to the people of ʿĀd. The tension reaches its peak: they accuse him, he responds with unwavering certainty, the punishment is declared, and the story reaches its conclusion.

The people of ʿĀd try to dismiss Hūd by claiming that their gods have harmed him. Instead of addressing his message, they attack his character — a familiar tactic of any stubborn nation that cannot refute the truth.

Hūd answers with complete clarity. He rejects their idols without hesitation and declares his full trust in Allah (سُبْحَانَهُ وَتَعَالَى), the Lord of all creation. He reminds them that everything in the heavens and the earth is under Allah's control. His words form one of the strongest expressions of

Tawḥīd in the Qur'an: real strength, protection, and destiny belong only to Allah.

Hud (عَلَيْهِ ٱلسَّلَامُ) then warns them that if they choose to reject him, Allah will simply replace them with another people. Their disbelief does not harm Allah in any way — a reminder of a recurring Qur'anic truth: **Allah does not depend on humanity; humanity depends on Allah**.

When the punishment finally comes, Allah saves Hūd and the believers with him. Their rescue is described as a special mercy and a deliverance from severe torment, following the same pattern seen with Nūḥ, Ibrāhīm, Lūṭ, and other prophets — the righteous are always protected.

The Qur'an then summarises why ʿĀd were destroyed:

- they denied Allah's signs,
- they rejected His messenger,
- they followed arrogant leaders,
- and their downfall was the direct result of their own corruption.

The story ends with a powerful conclusion: they were cursed in this world and will face punishment in the Hereafter. They denied their Lord, and so they were wiped out. The final words — "**Away with ʿĀd, the people of Hūd**" — turn their name into a lasting symbol of arrogance, misused power, and the certainty of divine justice.

وَأَنَّهُۥٓ أَهْلَكَ عَادًا ٱلْأُولَىٰ ٥٠

53:50 And that He destroyed the first ʿĀd. (an-Najm)

Verse (53:50) states that Allah (سُبْحَانَهُ وَتَعَالَى) destroyed "the first ʿĀd," referring to the original, ancient tribe of ʿĀd who rejected Prophet Hūd (عَلَيْهِ ٱلسَّلَامُ).

"***the first ʿĀd***" were the original tribe of ʿĀd, descendants of ʿĀd ibn Iram. They lived after the people of Nūḥ and were known for immense strength and monumental structures. They were the group to whom Prophet Hūd (عليه السلام) was sent. Some scholars mention a distinction between:

ʿĀd al-Ūlā — the first, ancient ʿĀd (destroyed)

ʿĀd al-Ukhra — a later group or lineage that survived historically. The verse (53:50) refers specifically to the first, destroyed nation.

وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

46:26 We had established them firmly in a manner We have not established you. We had given them ears and eyes and hearts. But nothing availed them neither their ears, nor their eyes, nor their hearts, for they denied

This verse—Surah Al-Ahqaf (46:26)—offers a profound reflection on past nations who were far more powerful and advanced than the Quraysh, yet still met their downfall due to spiritual blindness.

"***We had established them firmly in a manner We have not established you…***" refers to earlier civilizations—like the people of ʿĀd—who were given strength, stability, and resources far beyond what the Quraysh had. They had strong kingdoms, vast lands, and long lifespans. In worldly terms, they were more secure and prosperous.

"…***We had given them ears and eyes and hearts***…" Allah (سُبْحَانَهُ وَتَعَالَى) reminds us that He gave these people the full faculties of understanding—hearing to listen to truth, sight to witness signs, and hearts to reflect and believe. These are the tools of guidance.

"…***But nothing availed them***…" Despite having all these gifts, they chose to reject the signs of Allah. Their ears didn't listen to the message, their eyes didn't recognize the truth, and their hearts didn't open to faith. So, their abilities became useless in the face of their denial.

"…***Then what they had mocked at encompassed them***." The punishment they used to laugh at and dismiss finally came upon them. What they thought was impossible or far-fetched became their reality. They were surrounded—physically and spiritually—by the very truth they had ridiculed.

The destruction of ʿĀd nation

The tribe of ʿĀd, arrogantly rejected Prophet Hūd's message. Some of them questioned him, "If this punishment you talk about is real, why hasn't it come already?"

قَالَ إِنَّمَا الْعِلْمُ عِندَ اللَّهِ وَأُبَلِّغُكُم مَّا أُرْسِلْتُ بِهِ وَلَـٰكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ

46:23 ***"He said, 'Knowledge is only with Allah, and I convey to you what I have been sent with, but I see you are a people who act ignorantly.'"*** **(Surah Al-Ahqaf)**

Prophet Hūd makes it clear that:

- Only Allah knows the timing of punishment or unseen events.
- A prophet does **not** control the unseen.
- His mission is to **warn**, not to schedule divine judgment.

Hūd reminds them:

- His responsibility is **tablīgh** — delivering the message faithfully.
- He does not bring miracles on demand.
- He does not act from personal authority.

Hūd calls out their behaviour:

- They mock the warnings.
- They demand punishment as proof.
- They treat revelation with arrogance.

٢٤ فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَـٰذَا عَارِضٌ مُّمْطِرُنَا ۚ بَلْ هُوَ مَا اسْتَعْجَلْتُم بِهِ ۖ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ

٢٥ تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَاكِنُهُمْ ۚ كَذَٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ

46:24-25 ***When they saw the scourge advancing towards their valleys, they said: "This is a cloud that will bring much rain to us." "<u>By no means</u>; it is what you had sought to hasten a wind-storm bearing a grievous chastisement. that will destroy everything by the command of its Lord." Thereafter nothing was left to be seen except their dwellings. Thus, do We requite the wrong-doers.***

The people of ʿĀd saw something approaching their valleys and became hopeful. They saw **a dense cloud** coming toward them and thought, *"This is a cloud bringing us rain!"*. But Allah reveals the truth: It was **not** a rain cloud. It was **the very punishment they had been demanding**. It was **a wind carrying a painful torment**.

Tafsīr al-Jalalayn adds that the cloud appeared suddenly on the horizon, and they misread it as mercy when it was actually destruction. The verse (46:25) ends with a clear warning: **(كَذَٰلِكَ نَجْزِي ٱلْقَوْمَ ٱلْمُجْرِمِينَ)** ***"This is how We repay those who do wrong."***

٤١ وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ
٤٢ مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ
٤٣ وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ
٤٤ فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ
٤٥ فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ

51:41-45 ***There is also a Sign for you in*** (the story of) ***ʿĀd, when We let loose upon them an ominous wind that left nothing that it came upon without reducing it to rubble. There is also a Sign for you in*** (the story of) ***Thamud. They were told: "Enjoy yourselves for a while." But they brazenly disobeyed their Lord's command, and then a sudden chastisement overtook them while they looked on. They were unable even to stand up or protect themselves.*** (Surah Adh-Dhariyat)

The word used for this wind is (**الْعَقِيمَ**) "**aqim**", which is used for a barren woman, though literally it means dry. If the literal meaning is taken it would mean that it was such an intensely hot and dry wind that whatever it blew on, it caused it to become absolutely dry; and if it is taken in the idiomatic sense it would mean that like a barren woman it was a wind without any benefit: neither it was pleasant, nor it brought rain, nor fertilized the trees, nor contained any other benefit for which the wind blows. At other places it has been stated that this wind was not only useless and dry but it blew so violently that it swept the people off the ground and it continued to rage for eight days and seven nights continuously, till it laid the entire land of the ʿĀd to a waste.

"sudden chastisement" Different words have been used for this torment at different places in the Quran. Probably this torment was like an earthquake which was also accompanied by a terrible noise.

فَلَوْلَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً ۖ بَلْ ضَلُّوا عَنْهُمْ ۚ وَذَٰلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ

46:28 ***<u>So why did those whom they had set up as gods apart from Allah, hoping that they would bring them nearer to Him, not come to their aid</u>? Instead, they failed them. This was the end of the lie they had fabricated and the false beliefs they had invented.***

Surah Al-Ahqaf (46:28) offers a piercing reflection on misplaced devotion and the collapse of false beliefs. "***So why did those whom they had set up as gods apart from Allah… not come to their aid***?" This verse refers to people who worshipped idols or other beings, thinking they would help them get closer to Allah. They believed these false gods had power or influence—but when trouble came, those gods did nothing. They couldn't protect, guide, or save.

"***Instead, they failed them***." When the people needed help most, their idols let them down. The things they trusted turned out to be powerless. Their hopes were misplaced.

"***This was the end of the lie they had fabricated and the false beliefs they had invented***." Their entire belief system collapsed. The gods they created, the stories they told, and the rituals they followed—all were based on falsehood. And when reality struck, the truth became clear: only Allah has power, and only He can respond when help is truly needed.

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ ١٩ تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ ٢٠ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ٢١ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ ٢٢

54:18-22 ***ʿĀd also gave the lie*** (to Hūd)***. So how awesome were My chastisement and My warnings! We sent a tumultuous wind against them <u>on a day of unremitting misfortune</u>***,

That is, on a day **the ill omen** of which continued to rage for several days. In Surah "HaMim As-

Sajdah", ***(41:16)*** the words are (فِيٓ اَيَّامٍ نَّحِسَاتٍ) "***fi ayyam in nahisat***", in a few ill-omened days, and in Surah Al-Haqqah:

٧ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ

69:7 ***which He let loose upon them for seven nights and eight days in succession; so that*** (if you had been there) ***you might have seen people lying prostrate, as though they were uprooted trunks of hollowed palm trees.***

What stands out in the story of the prophet Hūd (عَلَيْهِ ٱلسَّلَامُ) and the ʿĀd people is their arrogance, as they not only associated other beings and/or idols with Allah (سُبْحَانَهُ وَتَعَالَى) but also considered themselves superior to everyone else. Arrogance invariably leads to discrimination, both of which are condemned in Islam. The people of ʿĀd displayed arrogance due to their economic power, which stemmed from their skills and expertise. They regarded themselves as superior to all other tribes and individuals from different regions.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Sali`h
صَالِحٌ عَلَيْهِ ٱلسَّلَامُ

Prophet Ṣāliḥ (عليه السلام) was a messenger sent by Allah (سُبْحَانَهُ وَتَعَالَى) to the ancient Arab tribe of **Thamūd**, a powerful civilisation that lived after the people of ʿĀd. The time difference between Prophet Hoūd (**عليه السلام**) and Prophet Ṣāliḥ (**عليه السلام**) is not precisely documented in Islamic sources, but based on historical and archaeological estimations, Prophet Hoūd (**عليه السلام**) is believed to have preceded Prophet Ṣāliḥ by approximately 200 years. He was born among them, respected for his honesty and wisdom, and known for his noble character even before prophethood.

The Qur'an repeatedly calls him **"their brother Ṣāliḥ"**, meaning he was one of their own — familiar with their language, culture, and way of life.

After ʿĀd, Thamud is the second most widely known ancient tribe of Arabia. Their mention occurs in the poetry and the addresses of pre-Islamic Arabia, and on the tablets found in Assyria. The ancient historians and geographers of Greece, Alexandria and Rome also mention this tribe. Some of their remains existed till some years before the birth of Prophet Isa (**عليه السلام**) "Jesus".

Background

The **Thamūd** were an ancient Arabian people who lived in the north-western Arabian Peninsula for roughly 1,300 years, from the late 8th century BCE until the 5th century CE. Their main centre was Mada'in Ṣāliḥ—also called al-Ḥijr or Hegra—in the modern al-ʿUlā region of Saudi Arabia.

Archaeological remains around this site, located near the old Hijaz railway between Madinah and Tabūk,

point to a once-flourishing civilisation that may have reached a population of around half a million. The Thamūd spoke **Thamudic**, an early form of Old Arabic preserved in thousands of rock inscriptions across the region.

Prophet Ṣāliḥ is not mentioned in the Bible or Torah, but some Islamic traditions link him to Shem (Sam), the son of Noah—placing him in the Semitic lineage. The word **"Semitic"** itself comes from Shem, whose descendants, according to the Bible, spread across the ancient Near East. Semitic languages like Hebrew and Arabic didn't just develop over time—they helped shape entire civilizations and religious traditions. Hebrew was revived in the 1800s AD and is now Israel's official language, while Arabic continues to be a major language in religion, culture, and global affairs.

At the time of the revelation of the Qur'an, the trading caravans from Hijaz used to pass through the archaeological remains of Thamud. Once the Holy Prophet (ﷺ) was leading his followers towards Tabuk, he passed by and pointed out the remains, asking them to keep in mind the lesson that such things hold out for every close observer. He pointed to a well from which the she-camel of Prophet Sali'h drank water. Then he showed them a pass over a hill and said that the she-camel used to come through it to the well for drinking water. It is still referred to as the Pass Fajj-un-Nagah, also known as the Pass of the She-camel. Then the Prophet Muhammad (ﷺ) assembled together those Muslims who were enjoying a walk through the remains and said, "This is the territory of the tribe on which Allah inflicted His scourge. Pass through quickly because this is a place of lamentation, not joy.

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ ١٤٩

26:149 You hew dwellings in mountains and exult in that.

Thamūd's remarkable ability to carve homes into mountains was not praised in 26:149; it was criticised as a sign of their arrogance. They believed their engineering skill made them secure and superior, but their craftsmanship only fed a false sense of invincibility that could not protect them from Allah's decree. Both ʿĀd and Thamūd were

known for impressive architecture—ʿĀd for towering pillars and Thamūd for mountain-cut dwellings—yet the Qur'an highlights how these achievements became symbols of pride, excess, and social imbalance. Instead of humility and justice, they pursued grandeur and vanity. The term **fārihīn** captures this attitude: skilled yet boastful, talented yet spiritually blind, deluded by the very structures they built.

The Nabataeans, heirs to the legacy of Thamud and ʿĀd, were another remarkably gifted yet often forgotten Arab civilization. Thriving from the 4th century BCE to the 1st century CE, they left behind the awe-inspiring city of Petra, carved into Jordan's rose-red cliffs. Religiously polytheistic, they honoured deities like Dushara and Al-Uzza; many later embraced Christianity during the Byzantine period.

There is a compelling ancestral and linguistic connection between the Quraysh and the Nabataeans, rooted in their shared descent from ancient Arab tribes. Both the Quraysh and Nabataeans are traditionally traced back to Banu Qedar, descendants of Qedar, son of Prophet Ismail (Ismael). This lineage places them within the broader northern Arabian tribal confederations, linking them through bloodlines and cultural heritage.

The Nabataean dialect of Arabic shares notable features with Qurayshi Arabic, including root-based morphology typical of Semitic languages. Similar verb conjugation patterns, noun inflections, and use of definite articles like al- Some scholars argue that Qur'anic Arabic may have absorbed grammatical structures from Nabataean Aramaic and Arabic, given Petra's prominence as a cultural hub.

Both groups, Nabataean and Quraysh, worshipped similar deities before Islam, such as Al-Uzza, Hubal, and Dushara, suggesting shared religious traditions across northern Arabia. While the Quraysh dominated Mecca, the Nabataeans flourished in Petra and surrounding regions. Despite geographic separation, trade routes and pilgrimage paths likely facilitated cultural exchange between these groups. In essence, the Quraysh and Nabataeans were not isolated entities but part of a continuum of northern

Arabian civilization, shaped by shared ancestry, language evolution, and religious practices.

At the time of the revelation of the Qur'an, the trading caravans from Hijaz used to pass through the archaeological remains of Thamud. When the Holy Prophet was leading his followers towards Tabuk, he passed by and pointed out towards the remains and asked them to bear in mind the lesson which such things hold out for every close observer. He pointed to a well from which the she-camel of Prophet Salih drank water, and told them to drink water only from that well. Then he showed them a pass over a hill and said that the she-camel used to come through it to the well for drinking water. That pass is still called Fajj-un-Nagah (the pass of the she-camel.) Then he assembled together those Muslims who were enjoying a walk through the remains and said, "*This is the territory of the tribe on which Allah inflicted His scourge. Therefore, pass through this with as much haste as you can, because this is not a place of enjoyment but a place of lamentation."*

One of the most striking aspects of the Thamud, or even the ʿĀd people before, and their remarkable architectural legacy, was described in detail by the Prophet Muhammad (ﷺ). This is a profound testament that Allah (سُبْحَانَهُ وَتَعَالَى) Himself imparted knowledge of ancient events—occurring thousands of years prior—to the Ummi Prophet (ﷺ), who had no formal education or access to historical records.

According to some commentators, Prophet Sali'h (عليه ٱلسَّلَامُ) lived for 280 years. His grave is in Wadi l-Salam cemetery in Najaf, Iraq. He is known for being sent to the ancient tribe of Thamud in north-western Arabia. His origin, both genealogically and historically, is tied to this tribe, which flourished after the people of ʿĀd. Sali'h (عليه ٱلسَّلَامُ) and Thamud nation is mentioned in the Qur'an as having succumbed to arrogance and idol worship despite their prosperity. The order given in the Qur'an, Ṣāli`ḥ (عليه السلام) was the fourth named prophet after Idris, Nuh, and Hoūd (Allah's peace be upon them all). The story of Thamud in the Qur'an unfolds across multiple surahs, but its narrative arc begins most clearly in Surah al-A'raf **(7:73–78)**.

The Qur'an uses Thamud as a recurring example of a once-mighty civilization that fell due to arrogance and rejection of divine guidance. Their story is often paired with that of ʿĀd, forming a thematic pattern of prophetic warning, miraculous signs, and eventual destruction.

The Prophethood

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ۖ

7:73 ***And to Thamud We sent forth their brother. Salih. He said to them: '0 my people! Serve Allah, you have no other god than Him.***
(Surahs Al-A'raf)

The people of Thamūd were a prosperous and skilled civilization, known for carving homes into mountains. Yet despite their success, they turned to idolatry and rejected divine guidance. Prophet Ṣāliḥ (عليه السلام), one of their own, called them to worship Allah alone—a message rooted in Tawḥīd (توحيد), the belief in the Oneness of God. Like all prophets, his mission began with restoring true worship as the foundation of guidance.

٧٤ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا ۖ فَاذْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ

7:74 ***"And remember how He made you successors after ʿĀd, and settled you in the land. You make for yourselves mansions on its plains, and carve out dwellings in the mountains. So, remember Allah's favours, and do not roam the earth corruptingly."*** (al-Aaraf)

The Qur'an tells us about the people of Thamūd, a powerful and gifted nation that came after the tribe of ʿĀd. They inherited not only land and wealth, but also the responsibility to live with integrity and gratitude. Allah had blessed them with amazing skills—they carved homes and grand buildings into mountains, showing incredible talent in architecture and engineering. Some of these structures still stand today in places like Mada'in Salih, reminding us of how advanced they were.

But the verse doesn't just praise their achievements—it also warns them. Allah urges them to remember His blessings, called **ālaa'** (آلَاءَ), which include both physical gifts and spiritual guidance. Despite all they had, the people of Thamūd became arrogant. They forgot who gave them everything and began to misuse their power. Instead of being grateful stewards of their land, they spread corruption and lost their moral compass.

This verse acts like a mirror for any society that enjoys success but starts drifting away from ethical values. It shows that prosperity without humility and righteousness can lead to downfall. Thamūd's story is a powerful reminder: even the most impressive civilizations can collapse if they lose sight of what's right.

When Prophet Ṣāliḥ came with the message of Tawḥīd—the belief in one God—his people were unsettled. His teachings challenged the traditions they had followed for generations. At first, they were confused and suspicious. How could someone from their own community suddenly say that their beliefs were wrong? Over time, their discomfort turned into hostility. They stopped seeing Ṣāliḥ as one of them and began treating him like a threat. Instead of listening, they tried to silence him, hoping to protect their way of life from what they saw as a dangerous change.

قَالُوا يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَٰذَا ۖ أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّنَا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ

11:62 They said: 'O Salih! Until now you were one of those among us on whom we placed great hopes. Now, would you forbid us to worship what our forefathers were wont to worship? Indeed, we are in disquieting doubt about what you are calling us to. **(Surah Hūd)**

The Quraysh's reaction to Prophet Muhammad ﷺ mirrored the response of Thamūd to Prophet Ṣāliḥ (علیه السلام). Though they once admired him for his honesty and wisdom, their attitude changed when he preached Tawḥīd and the Hereafter. His message challenged their inherited traditions, and admiration turned into rejection. This pattern—clinging to ancestral beliefs and resisting change—was not new. Like Thamūd, and earlier nations such as

those of Prophet Nūḥ and Prophet Hūd, people often rejected divine truth out of pride and attachment to cultural norms. The real struggle wasn't lack of evidence—it was the unwillingness to let go of familiar falsehoods.

مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ١٥٤

26:154 ***You are but a man like ourselves, so bring a sign if you should be of the truthful*. (Surah Ash Shuaraa)**

Surah Ash-Shuʿara (26:154) captures the prideful rejection of Prophet Ṣāliḥ by the people of Thamūd. They dismissed him as "just a man," refusing to believe that someone ordinary could be chosen by Allah. Their demand for a miracle wasn't sincere—it was a way to avoid faith. Even when Allah fulfilled their exact request—a living, pregnant she-camel emerging from a rock—they still turned away. The verse teaches that truth is often rejected not for lack of proof, but because it arrives humbly. Real faith requires seeing with the heart, not just the eyes.

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ ۚ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ

7:75 ***The elite of his people, who were arrogant, said to the common people who had believed, "Do you know that Salih is sent from his Lord?" They said, "We are believers in what he was sent with."* (al-A'raf)**

This verse shows a sharp contrast between two groups in Prophet Ṣāliḥ's community:

1. The Marginalized Believers (الَّذِينَ اسْتُضْعِفُوا). These were the weaker members of society—socially or economically disadvantaged. The word (**اسْتُضْعِفُو**) "ustuḍʿifū" means they were made to feel small or powerless. Despite their status, they were more open to truth and said simply, "We believe in what he was sent with."
2. The Elite (الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا) were the powerful and influential people. The word (**اسْتَكْبَرُو**) "istakbarū" means they were arrogant—not just proud, but actively rejecting the truth because they saw themselves as superior. They asked sarcastically, "Do you really think Ṣāliḥ is

sent by God?"—not to learn, but to mock and cast doubt. Their attitude is confirmed in ayah below.

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ

7:76 Those who were arrogant said, "We reject what you believe in."

The verse describes a moment when Prophet Ṣāliḥ was trying to guide his people, the Thamūd, toward belief in God and righteous living. But instead of listening, some of them—especially those who were proud and full of themselves—responded with rejection. They said, "We don't accept what you believe in," not because they had a reasoned argument, but because their arrogance made them unwilling to consider anything that challenged their status or comfort. This verse shows how pride can blind people to truth, and how rejecting a message out of ego is a recurring theme in the stories of past nations. They challenged and mocked Prophet Ṣāliḥ, hoping to expose him as false—but their ridicule only revealed their own stubbornness. They taunted Ṣāliḥ (عليه السلام) to prove his prophethood.

According to traditional sources and tafsīr (like Ibn Kathīr), Ṣaliḥ (عليه السلام) turned to Allah (سُبْحَانَهُ وَتَعَالَى) in prayer to fulfil this request—not to satisfy their arrogance, but to give them one last chance to believe. While the Qur'an does not record a direct, word-for-word prayer of Prophet Ṣāliḥ asking for signs to prove his prophethood, the narrative itself implies that he prayed for a specific sign.

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ ۚ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً بِهَا ۚ وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا(٥٩)فَظَلَمُوا

17:59 Nothing hindered Us from sending Our Signs except that the people of olden times rejected them as lies. <u>We publicly sent the she-camel to the Thamud to open their eyes</u> but they wronged her. We never send Our Signs except to cause people to fear. (Surah Al-Isra)

The verse (17:59) explains why Allah (سُبْحَانَهُ وَتَعَالَى) doesn't always send miracles. It's not because He can't—but because people in the past saw the miraculous signs and still rejected them. That is, miracles alone don't

guarantee belief; they can actually lead to stubborn denial. The Example of the She-Camel: Allah (سُبْحَانَهُ وَتَعَالَى) gave the people of Thamūd a special sign: a she-camel that was clearly miraculous (مُبْصِرَةً) "mubsirah." It was meant to open their eyes spiritually and morally. But they harmed her—not just physically, but by rejecting what she represented. It was a sign of rebellion.

The verse says, "We never send Our Signs except to cause people to fear." This "fear" means deep respect, humility, and awareness. Signs are meant to wake people up, not entertain them or prove something to sceptics. In fact, the Qur'an warns against demanding miracles as proof of truth. The real faith isn't about seeing signs—it's about responding to them with sincerity.

Allah (سُبْحَانَهُ وَتَعَالَى) accepted Salih's prayers and the she-camel, apparently pregnant, emerged from a solid rock with instructions not to harm her.

وَيَا قَوْمِ هَٰذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةً فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ

11:64 ***My people! This she-camel of Allah is a sign for you. So let her pasture on Allah's earth, and do not hurt her or else some chastisement - which is near at hand -should overtake you.'***

"***This she-camel of Allah***…" (نَاقَةُ اللَّهِ) "Nāqat Allāh": The possessive form ("of Allah") emphasizes divine ownership and sanctity. It's not just any camel—it's a miraculous creature, brought forth from solid rock in response to Thamūd's demand for a sign.

"…***is a sign for you***" it means more than a "miracle"—it's a divine warning, a test, as well as a symbol of mercy. The camel's miraculous birth, behaviour, and role in the community were meant to provoke awe and reflection. Tafsīr al-Maʿārif and others interpret this as a symbolic threshold, that is, how Thamūd treated the camel would determine their fate.

"***Let her feed***" means: Don't stop her from grazing or drinking water. Let her live freely. "***Allah's earth***" reminds us: The land, the grass, the water — all belong to Allah. You don't own it. So don't act like you have the right to deny the

she-camel. The command is about Obedience — the people were being tested: would they follow Salih's warning or rebel? Imagine your teacher brings a special class pet and says, "This pet is here for a reason. Be kind to it. Let it eat and drink. Don't hurt it." If you ignore the warning and harm it, you're not just being cruel — you're disobeying a clear instruction and showing disrespect to the one who sent it.

"***Do not touch her with harm***…" The verb tamassūhā (touch her) implies even minimal harm is forbidden. Tafsīr literature emphasizes that hamstringing the camel was the ultimate act of defiance—an assault not just on the animal, but on divine authority.

"...***or a swift punishment will overtake you***" (**عَذَابٌ قَرِيبٌ**) "Adhabun qarīb" A punishment that is imminent, not distant. This warning is urgent and conditional—if they harm the camel, divine retribution will be immediate. Historically, Thamūd did kill the camel, and the Qur'an recounts that a cataclysmic earthquake destroyed them soon after.

She-Camel

In the story of Prophet Ṣāliḥ, the she-camel plays a key role in showing God's power and testing the people of Thamūd. These people were proud and refused to believe in Salih's message (of Tawhid) unless they saw a miracle. So, Allah (سُبْحَانَهُ وَتَعَالَى) gave them one:

- a special she-camel that came out of solid rock—a sign they could not ignore. The camel was called **Nāqat Allāh**, meaning "Allah's she-camel."
- She wasn't just any animal—she was a miracle and a test, sent to prove that Ṣāliḥ was truly a prophet.
- The camel was allowed to drink from the town's water source on certain days, and the people used it on the other days.
- This was a test to see if Thamud would follow Allah's commands.

Instead of following the command and accepting the truth, many people became angry and frustrated. They held long meetings, trying to figure out how to get rid of the camel. They approached a wicked chief and asked him to

put an end to the she-camel. In the end, one arrogant and evil leader stepped forward to carry out an evil deed. The Qur'an describes this moment in three different places:

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ

54:29 ***They called their companion, and he took the lead and hamstrung her.*** (Surah Al-Qamar)

إِذِ انْبَعَثَ أَشْقَاهَا

91:12 ***When the most wicked among them rose up.*** (Surah Ash-Shams)

فَعَقَرُوهَا فَأَصْبَحُوا نَادِمِينَ

26:157 ***But they hamstrung her and then regretted it.*** (Surah Ash Shuaraa)

According to some commentators, there were two men involved in the killing of the she-camel. One of them called "Masarai," who shot the camel in the leg with an arrow, while "Qudar," the other man, followed the camel, and struck it in the other leg, and pierced it with his sword.

The verse ***(7:73)*** from Surah al-A'raf is repeated in Surah Hūd, with an emphasis on **repentance**.

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ۖ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ(٦١)

11:61 ***And to Thamud We sent their brother Sali'h. He said: 'My people! Serve Allah; you have no god other than Him. He brought you into being out of the earth, and has made you dwell in it. <u>So, ask Him to forgive you, and do turn towards Him in repentance</u>. Indeed, My Lord is near, responsive to prayers.*** **(Surah Hūd)**

(مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ) "***You have no other Deity than Allah***". The argument rests on the mushriks' own admission—that Allah is their Creator. Thus, Prophet Ṣāliḥ (عليه السلام) reasoned: If you acknowledge that Allah fashioned your bodies from lifeless clay and made the earth a dwelling fit for your sustenance, then by what right can any other being claim divinity or deserve your worship?

(اِنَّ رَبِّيْ قَرِيْبٌ مُّجِيْبٌ) ***"Indeed My Lord is near"*** This short verse of the Quran corrects a major misunderstanding held by the mushriks—one that has misled people

throughout history. They believed Allah was distant and unreachable, like earthly rulers, and thought they needed intercessors to communicate with Him. This false idea led them to rely on sacred figures to deliver their prayers and gifts to Allah. Over time, this belief gave rise to a system of intercessors and priesthood, making people feel unable to perform religious duties on their own.

Even today, the echoes of ancient error resound. Majestic shrines rise in honour of Saints and Awliyāʾ, their names etched in stone, their legacies revered. Crowds gather, hearts heavy with hope, lips murmuring prayers—not to Allah directly, but through intermediaries, as though divine mercy must pass through mortal gates.

But listen to the words of your Lord:

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ

43:87 ***"And if you ask them who created them, they will surely say, 'Allah.' So how are they deluded?"*** (Surah Az-Zukhruf)

This was the very argument of Prophet Ṣāliḥ (عليه السلام), who stood before his people and said: "You admit that Allah gave life from lifeless earth, that He made the land a cradle for your sustenance—then how can you worship what neither creates nor hears?" And again, the Qur'an reminds:

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۚ وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

5:76 ***"Say: Do you worship besides Allah that which holds no power to benefit or harm you, while Allah is the All-Hearing, All-Knowing?"*** (Surah Al-Māʾidah)

Idol worship has been around for centuries. Many people still believed in one Creator, but they began to associate idols or other beings as partners with Allah — thinking of them as helpers or intermediaries. Over time, their attachment to these idols grew stronger. They showed such intense devotion that the idols became central to their lives, sometimes even more important to them than Allah Himself.

The Prophet Muhammad ﷺ warned against such excesses, saying: *"Do not exaggerate in praising me as the Christians exaggerated in praising Isa, son of Mary. I am*

only a servant, so say: the servant of Allah and His Messenger." — (Sahih al-Bukhari 3445)

True belief in Allah (سُبْحَانَهُ وَتَعَالَى)—called Tawḥīd—means turning to Him directly, without needing anyone in between. It's a personal, heartfelt connection between you and your Creator. No shrine, no saint, and no spirit can bring you closer to Allah than your own sincere prayer. So, every believer should ask themselves: Am I calling on Allah, or on others who also need His help? Do I seek the One who answers every prayer, or those who are waiting for His mercy just like me?

National crime

The she-camel miracle was not just a spectacle—it was a moral and spiritual test. It symbolized divine mercy and warning, and their rejection of it sealed their fate. Though only one man had killed the she-camel, but the whole tribe has been declared to be guilty of the crime because it was backing him as a whole, and he (killer) was, in fact, merely its tool, for every crime which represents the will of a nation or is approved by it, is a national crime, even though it is committed by one individual.

Prophet Ṣāliḥ was heartbroken. He had tried to guide them and warn them, but they refused to listen. After they killed the camel, a huge earthquake struck and destroyed the entire community.

The destruction of Thamud nation

Thamud's eventual defiance, culminated in the slaughter of the camel.

٧٧ فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ

7:77 Then they hamstrung the she-camel, disdainfully disobeyed the commandment of their Lord, and said: '0 Salih! Bring upon us the scourge with which you threatened us if you are truly a Messenger [of Allah].'

The ayah from *Surah al-Aʿrāf* marks a tragic turning point in the story of **Prophet Ṣāliḥ (عليه السلام)** and the people of **Thamūd**. The verse describes the moment when the people of Thamūd committed their ultimate act of rebellion: they killed the miraculous she-camel and defiantly challenged Prophet Ṣāliḥ (عليه السلام) to bring the punishment he warned them about.

The she-camel was a miracle sent by Allah (سُبْحَانَهُ وَتَعَالَى) a clear sign of Ṣāliḥ's prophethood, and a test for Thamūd. Killing it was not just cruelty — it was a direct rejection of Allah's sign. Tafsīr sources describe this as the moment their fate was sealed.

Their crime was twofold: disobeying Allah's command to leave the camel unharmed, acting arrogantly, refusing to submit to divine authority. This phrase highlights their spiritual corruption and pride.

Instead of fearing punishment, they challenged Ṣāliḥ: They demanded the very punishment he warned them about. This was not sincerity — it was mockery and arrogance. It mirrors the behaviour of other destroyed nations who asked prophets to "prove it" by bringing punishment.

Ibn Kathīr and al-Ṭabarī both emphasize that the killing of the camel was the final transgression that sealed their fate. It was followed by a divine warning: "***Enjoy yourselves for three days in your homes***—then the punishment will come."

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ۖ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ٦٥

11:65 ***But they slaughtered her. Thereupon Salih warned them: '<u>Enjoy yourselves in your homes for a maximum of three days</u>. This is a promise which shall not be belied.'*** (Surah Hūd)

Verse (11:65) describes the moment when the people of Thamūd killed the miraculous she-camel. In response, Prophet Ṣāliḥ (عليه السلام) told them they had only three days left to live — a divine promise that would not fail.

The she-camel was: a miracle they themselves demanded, a sign of Ṣāliḥ's prophethood, and a test from Allah. Killing it was an act of open rebellion.

Ṣāliḥ (عليه السلام) did not curse them; he simply announced Allah's decree: They had three days left in their homes. This period was a final warning, not a chance for repentance. It was a fixed promise, guaranteed to come true.

<u>Why three days</u>? Tafsīr Ibn Kathīr:

- Day 1: their faces turned yellow
- Day 2: their faces turned red
- Day 3: their faces turned black

These were signs of the approaching punishment — a visible countdown. The reference to these signs, are also found in his commentary on Surah al-Aʿrāf ***(7:77–78)***.
Ibn Kathīr cites earlier authorities such as Ibn ʿAbbās, Qatādah, and Muḥammad ibn Kaʿb al-Quraẓī. All of whom mention the three-day deadline.

According to classical sources, a man named Qudār ibn Sālif carried out the act, incited by others.

فَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا صَٰلِحًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ ۗ إِنَّ رَبَّكَ هُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ ٦٦

11:66 ***Then, when Our command came to pass, We saved Salih and those who shared his faith through Our special mercy, from the disgrace of that day. Truly Your Lord is All-Strong, All-Mighty.***

The verse (11:66) describes the moment Allah's decree finally arrived. The three-day countdown (from 11:65) had ended, and the decree was now being carried out.

Prophet Ṣāliḥ (عليه السلام) and the believers were saved by Allah's mercy, while the rest of Thamūd faced humiliation and destruction.

According to the traditions that are current in the Sinai Peninsula, Allah delivered them from the torment and led them there. There is a Mount near Jabal-i-Musa, known by the name of Prophet Salih where, it is said, the Prophet took refuge after the destruction of his people.

This follows the Qur'anic pattern: prophets and their followers are always saved before a nation is destroyed.

"…from the disgrace of that day…" "the disgrace" refers to the shame of being destroyed after mocking the warning. That is, the punishment of Thamūd was not only physical — it was humiliating. Their arrogance collapsed instantly, their power and pride were exposed as illusions.

وَأَخَذَ ٱلَّذِينَ ظَلَمُواْ ٱلصَّيۡحَةُ فَأَصۡبَحُواْ فِي دِيَٰرِهِمۡ جَٰثِمِينَ ٦٧

11:67 And the Blast overtook those who were wont to do wrong, and then they lay lifeless in their homes.

(الصَّيْحَةُ) As-Ṣayḥah — a violent, heaven-sent scream or explosion. A catastrophic event that struck suddenly. A divine response to their killing of the she-camel and mocking of Ṣāliḥ's warning. Tafsīr sources explain that this blast was so powerful it instantly ended their lives.

No one escaped. Their once-prosperous homes became silent ruins. This detail shows how complete and inescapable the punishment was.

كَأَنْ لَمْ يَغْنَوْا فِيهَا ۗ أَلَا إِنَّ ثَمُودَ كَفَرُوا رَبَّهُمْ ۗ أَلَا بُعْدًا لِثَمُودَ

11:68 as though they had never lived there before. Oh, verily the Thamud denied their Lord! Oh, the Thamud were destroyed. (Surah Hūd)

Verse (11:68) delivers the final judgement on the people of Thamūd. Their destruction was so complete that it appeared as though they had never lived in their land at all. The verse ends by stating that Thamūd denied their Lord, and for that reason a curse fell upon them.

The punishment erased every sign of their former greatness. Even their impressive homes carved into

mountains were left as silent, empty shells. Their entire civilisation vanished so thoroughly that it seemed wiped from history.

Tafsīr describes this as a chilling expression of divine justice, showing how arrogance and defiance can lead to total removal. It is one of the Qur'an's strongest reminders that Allah can erase any nation that rejects the truth.

The verse also makes the cause of their downfall unmistakably clear: they rejected Allah's signs, denied the message of Prophet Ṣāliḥ (عليه السلام), and killed the miraculous she-camel sent as a test. Their destruction was not accidental — it was the direct consequence of their disbelief and rebellion.

The closing words, "***Away with Thamūd***," seal their fate. This formula marks them as a warning for all who come after and echoes the Qur'anic language used for other destroyed nations. It carries the meaning: may they be cast far from mercy.

The Qur'an's detailed accounts of their destruction, spread across several Surahs, offer profound lessons for anyone who reflects.

٧٨ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ

7:78 Thereupon a shocking catastrophe seized them, so that they lay prostrate in their dwellings.

The divine punishment that followed—a mighty blast or earthquake that destroyed them. Other Qur'anic expressions used for the calamity are '***rajifah***' (earthquake) (al-Nazi'at 79: 6); '***sayah***' (awesome cry) (Hud 11: 67); '***Sa'iqah***' (thunderbolt) (al-Baqarah 2: 55); and '***taghiyah***'' (roaring noise) (al-Haqqah 69: 5).

فَأَخَذَهُمُ الْعَذَابُ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ١٥٨

26:158 So the chastisement seized them. Surely there is a Sign in this, but most of them would not believe.

Ayah **(26:158)** from *Surah Ash-Shu'arā'* is a compact yet profound verse that marks the climax of the narrative about the people of Thamūd and their rejection of Prophet Ṣāliḥ (عليه السلام). The Ayah marks the divine

response. That is, the punishment seized them" refers to the sudden and overwhelming destruction that befell them. According to various Qur'anic passages, this came in the form of a mighty blast (صرخة) "ṣayḥah" or earthquake, leaving them lifeless in their dwellings.

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ٣١

54:31 ***Behold, We sent a single Blast against them, and they became like the trampled twigs of a sheep pen-builder.*** (Surah Al- Qamar, 54:31).

The crushed and rotten bodies of the people of Thamud have been compared to the trampled and trodden twigs and pieces of bush lying around an enclosure for cattle. Consequently, a shocking catastrophe overtook them

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ٨٣ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ٨٤

15:83-84 ***Then the Blast caught them in the morning and whatever they had been earning proved of no avail.*** (Surah Al-Hijr).

When this time limit came to an end, a shocking explosion took place in the night at about dawn, followed by a violent earthquake, which destroyed the whole nation completely. In the morning their dead bodies lay scattered here and there like dry pieces of bush trampled down by animals around an enclosure. Neither their stony castles nor their rock-hewn caves could protect them against the calamity. We sent against them a single blast and they became as the trampled twigs of the fence of a fold-builder.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Ibrahim (Abraham)
إِبْرَاهِيمُ عَلَيْهِ ٱلسَّلَامُ

Born: Ibrahim ibn Tarakh [Azar] 1996 BCE, at **Ur** al-Chaldees, Bilād ar-Rāfidayn (Iraq).
Died: 1821 BCE (aged 175) Hebron, Shaam (Syria)

In Surah an-Nahl, Allah (سُبْحَانَهُ وَتَعَالَى) says:
إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ١٢٠

16:120 ***Indeed Abraham was a whole <u>community</u> by himself, obedient to Allah, exclusively devoted to Him. And <u>he was never one of those who associated others with Allah in His Divinity</u>.*** (Surah an-Nahl)

Prophet Ibrāhīm عليه السلام was so devoted, so sincere, and so unwavering in his obedience to Allah that the Qur'an honours him with a title rarely given to any human being: he was an *ummah* — a nation in himself. His heart never wavered, his faith never bent to the pressure of the crowd, and his loyalty to Allah سبحانه وتعالى remained pure and undiluted. His life shines as a timeless example of what it means to love Allah wholeheartedly, to stand for truth with courage, and to trust the Creator with every breath.

After Prophet Ṣāliḥ عليه السلام, the next towering figure in the prophetic timeline is Prophet Ibrāhīm — known in the West as Abraham. His arrival marks a turning point in the history of prophethood. Earlier messengers such as Hūd and Ṣāliḥ were sent to specific tribes — ʻĀd and Thamūd — to correct their arrogance and call them back to righteousness. But the mission of Ibrāhīm was far broader, far deeper. He was not sent to a single tribe or confined to one region. Allah chose him as a universal guide, a man through whom the foundations of pure monotheism — **Tawḥīd** — would be established for all humanity. His message would echo across continents and centuries, shaping the spiritual journey of nations yet unborn.

Historians generally place Ibrāhīm around 2000 BCE, with some traditions extending slightly earlier or later. When compared with the estimated era of Prophet Ṣāliḥ, the gap between them may have been only a few generations — perhaps 100 to 300 years. This means Ibrāhīm may have lived not long after the destruction of Thamūd, or even during the final stages of their decline.

This closeness in time is striking. It situates Ibrāhīm's rise in an age marked by turmoil, moral collapse, and repeated divine warnings to the tribes of Arabia. Yet his mission was different. Instead of addressing a single community's downfall, he was entrusted with establishing a universal covenant — a spiritual foundation that would later shape Judaism, Christianity, and Islam. Through him, the message of pure monotheism was planted firmly in human history, destined to guide hearts across civilizations.

During the era of Prophets Ṣāliḥ and Ibrāhīm, early forms of writing were beginning to emerge — the dawn of recorded history. It was upon these early materials that one of the earliest revealed scriptures, the **Suhuf Ibrāhīm** (Scrolls of Ibrāhīm), was written. The Qur'an itself mentions these sacred scrolls in Sūrat al-Aʿlā, reminding us that divine guidance has been reaching humanity from its earliest days.

إِنَّ هَٰذَا لَفِي ٱلصُّحُفِ ٱلْأُولَىٰ ١٨ صُحُفِ إِبْرَٰهِيمَ وَمُوسَىٰ ١٩

87:18–19 "Indeed, this is in the former scriptures— The scriptures of Abraham and Moses."

While the Qurʾān doesn't detail the contents of these scrolls, scholars interpret them as early revelations given to Prophet Ibrāhīm. They likely contained:

- Teachings on monotheism (تَوْحِيد)
- Moral and ethical guidance
- Reflections on the nature of the soul, accountability, and the afterlife
- Warnings against idolatry and injustice.

Background

Prophet Ibrāhīm (عَلَيْهِ ٱلسَّلَامُ) was raised by **Āzar**, identified in the Qur'an as his father or guardian and known as an **idol-maker**, while biblical traditions refer to him as **Tāriḥ (Terah)**. He grew up in ancient Mesopotamia, where idolatry dominated religious, social, and political life. Āzar's profession placed him at the heart of this system, crafting the very statues people worshipped and upholding the rituals that shaped society. From childhood, however, Ibrāhīm saw through the illusion. While others revered the idols, he recognised their lifelessness and questioned the beliefs surrounding him. This environment—intended to mould him into an idol-worshipper—became the catalyst for his spiritual awakening. Surrounded by false gods, he discovered the One true God. His early life was marked not by rebellion but by a sincere search for truth, independent thought, and moral clarity.

In the end, the household of idol-makers only strengthened his resolve. It set the stage for his mission as a solitary voice calling his people away from the worship of created objects and toward the worship of the Creator of all things.

When exploring the life of Prophet Ibrāhīm (عليه السلام), it is impossible to do so without situating him within the Babylonian world—both geographically and theologically. His life, mission, and legacy are deeply connected to Babylonian civilisation, not because he emerged from its spiritual tradition, but because he stood as its most powerful challenger and ultimately reshaped its religious landscape.

The name *Babylon* comes from the Akkadian expression **Bab-ilu** (or **Bab-ilani**), meaning *"Gate of God(s)"*—with *bab* meaning "gate" and *ilu* meaning "god." The term refers to the ancient city of Babylon, the capital of Babylonia, a major kingdom in southern Mesopotamia (modern Iraq). This region encompassed the wider territory ruled from Babylon, especially during the era of influential kings such as Hammurabi.

In biblical literature, Babylon is portrayed as a symbol of splendour, idolatry, and later exile—most notably in the books of Daniel and Revelation. At the time of Ibrāhīm's birth, Babylonia was immersed in idol worship and astral religion. Celestial bodies were revered as divine powers, and idols were crafted to embody them. This environment of elaborate polytheism formed the backdrop against which Ibrāhīm began his earliest debates and confrontations, shaping the foundations of his lifelong mission to restore pure monotheism.

To understand the world Prophet Ibrāhīm (عليه السلام) confronted, one must grasp the religious landscape of Babylonia. It was a civilisation built on a complex hierarchy of gods, each associated with celestial bodies, natural forces, and political power. The sun, moon, and stars were not merely admired—they were worshipped as divine rulers of fate. Temples dedicated to these deities dominated the skyline, and priests interpreted the movements of the heavens as messages from the gods.

At the centre of this system stood **Marduk**, the chief deity of Babylon, whose cult grew in influence as the city expanded. Alongside him were gods like **Shamash** (the sun), **Sin** (the moon), and **Ishtar** (Venus), each represented by carved idols and elaborate rituals. Religion was inseparable from governance; kings claimed authority through their supposed connection to these gods.

It was in this environment that **Nimrod**—often identified in Islamic tradition as a powerful Babylonian ruler—rose to prominence. He embodied the arrogance of a civilisation intoxicated by its own achievements. Nimrod's authority was not merely political; he positioned himself as a divine figure, a man whose power rivalled the heavens. His rule symbolised the fusion of tyranny, idolatry, and cosmic symbolism that defined Babylonian belief.

This was the world into which Ibrāhīm was born: a society where questioning the gods was unthinkable, and where the king himself claimed a share in divinity.

Ibrāhīm's Challenge to a World of Idols

Against this backdrop, the young Ibrāhīm (عليه السلام) began to question everything around him. While his

people bowed to stars and statues, he observed their silence, their inability to respond, their dependence on human hands for shaping and maintenance. His search for truth was not a moment of sudden revelation but a gradual awakening—one that unfolded as he watched the sun rise and set, the moon wax and wane, and the stars fade at dawn.

His reflections led him to a profound realisation: **anything that changes, disappears, or depends on others cannot be God.** This inner clarity soon brought him into open conflict with his people. He challenged their beliefs with calm reasoning, exposing the contradictions in their worship. His arguments were simple yet devastating:

- Why worship what you carve?
- Why bow to what cannot hear or help?
- Why follow a tradition that offers no truth?

These questions shook the foundations of Babylonian religious life. The priests saw him as a threat. The people saw him as a rebel. And Nimrod, the self-proclaimed divine king, saw him as a direct challenge to his authority.

The Stage Is Set

Thus, the confrontation between Ibrāhīm and his people was not a small dispute within a household—it was a clash between **pure monotheism** and the most powerful idolatrous civilisation of its time. His mission unfolded in the heart of a world that worshipped the heavens, obeyed a tyrant, and carved gods from stone.

And yet, a single man—armed only with truth—was about to shake an empire.

وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ

6:75 ***"And thus We showed Ibrahim the kingdom of the heavens and the earth,"*** (Surah Al-An'am)

The verse describes the moment Allah opened Prophet Ibrāhīm's inner sight, showing him the "malakūt" — the hidden dominion, power, and governing reality of the heavens and the earth — so that his faith would reach the level of absolute certainty.

Malakūt is described as the inner dominion and unseen governance of creation. The deeper reality behind

the physical universe. A divine unveiling that strengthens spiritual certainty. This was not ordinary observation — it was a spiritual disclosure granted only to prophets.

Why was Ibrāhīm shown this? The verse itself states the purpose:

- **To make him one of the "mūqinīn"** — those with witnessed, unshakeable certainty
- To elevate his natural faith into prophetic conviction
- To prepare him for his mission of confronting idolatry

Tafsīr Ibn ʿAbbās notes that Allah showed him the sun, moon, and stars as part of this unveiling.

This verse introduces the famous sequence where Ibrāhīm observes a star, then the moon, then the sun, and rejects each as a possible deity. The verse 6:75 is the starting point of that journey — the moment Allah expands his spiritual vision.

One of the most striking episodes from his early life is his confrontation with King Nimrod, the Babylonian ruler who claimed divinity. Nimrod is portrayed as a tyrant who demanded worship and relied on astrology to predict Ibrāhīm's birth. Fearing a threat to his throne, he ordered the killing of newborn boys—a pattern echoed in other prophetic histories. Ibrāhīm's rejection of Babylonian polytheism and his call to pure monotheism marked a dramatic theological shift. He emerged as a reformer who challenged the dominant religious order and laid the foundations for what would become the Abrahamic faiths.

Modern archaeology has shed remarkable light on the ancient city of **Ur**, traditionally identified as the birthplace of Ibrāhīm (عَلَيْهِ ٱلسَّلَامُ) around 2100 BCE. Far from being a small settlement, Ur was a thriving metropolis—possibly home to half a million people—and a major hub of industry and international trade. Its commercial networks stretched as far as the Pamir mountains of Central Asia, the Nilgiri region of southern India, and the markets of Anatolia.

The people of Ur were predominantly craftsmen and merchants, living in a society that prized wealth, commerce, and material success. Social life was sharply divided into three classes:

- **Amelu** — the elite: priests, officials, and military leaders
- **Mushkenu** — the working class: farmers, traders, and artisans
- **Ardu** — slaves with no rights or status

Ibrāhīm (عَلَيْهِ ٱلسَّلَامُ) was born into the Amelu class, and his father held a prominent position within the state. The society around him was steeped in materialism and polytheism. People prayed not for guidance or righteousness, but for wealth, long life, and commercial success. Suspicion and rivalry were common, and even trivial disputes often ended in lawsuits. The ruling dynasty of Ur was founded by **Ur-Nammu**, whose empire stretched from Susa to Lebanon. In Arabic tradition, his name evolved into **Namrūd (نمرود)**—known in English as **Nimrod**.

Ur was home to thousands of gods, each city boasting its own chief deity. The patron god of Ur was the Mesopotamian moon deity **Nannar**, also known as **Sîn** in Akkadian. Nannar was not merely a religious symbol; he was regarded as the true sovereign of the land—owning vast estates, controlling trade, and even presiding over legal matters. His temple functioned like a royal palace, and his priests served as judges, merchants, and landlords. In this society, shirk (polytheism) was not just a belief system—it was the backbone of the entire civilisation: its economy, politics, culture, and social order.

Among the most troubling practices was ritual prostitution. Women were expected to offer themselves at least once “in the way of god” to attain salvation. The shrine of Nannar was filled with women dedicated to this ritual, and the priests were its primary beneficiaries.

It was in this environment that Ibrāhīm (عَلَيْهِ ٱلسَّلَامُ) began his search for truth. One night, he saw a brilliant star and wondered, “Could this be my Lord?” But when it faded, he realised, “I do not love things that disappear.” Then he saw the moon rising in splendour and thought, “This must be my Lord.” But when it too set, he said, “If my Lord had not guided me, I would have been among the misguided.” Later, he saw the sun rising—greater and brighter than anything before—and said, “This is my Lord; this is the greatest.” But when the sun also vanished, he turned to his

people and declared, “I am free from all that you associate with Allah (سُبْحَانَهُ وَتَعَالَى). Only the One who never fades or disappears is worthy of worship.”

This profound reasoning—rooted in observation, reflection, and divine guidance—is captured in Surah al-Anʿām, where Allah describes how He unveiled to Ibrāhīm the deeper realities of the heavens and the earth, preparing him for prophethood.

فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَءَا كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ ٱلْـَٰٔفِلِينَ ٧٦ فَلَمَّا رَءَا ٱلْقَمَرَ بَازِغًا قَالَ هَٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِى رَبِّى لَأَكُونَنَّ مِنَ ٱلْقَوْمِ ٱلضَّآلِّينَ ٧٧ فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّى هَٰذَآ أَكْبَرُ ۖ فَلَمَّآ أَفَلَتْ قَالَ يَـٰقَوْمِ إِنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ٧٨ إِنِّى وَجَّهْتُ وَجْهِىَ لِلَّذِى فَطَرَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ حَنِيفًا وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ۝ ٧٩

6:76-79 ***Then, when the night outspread over him, he beheld a star, and said: 'This is my Lord.' But when it went down, he said: 'I do not love the things that go down.'***
Then, when he beheld the moon rising, he said: 'This is my Lord!' But when it went down, he said: 'Were that my Lord did not guide me, I surely would have become among the people who have gone astray.'
Then when he beheld the sun rising, he said: 'This is my Lord. This is the greatest of all.' Then, when it went down, he said: 'O my people! Most certainly I am quit of those whom you associate with Allah in His divinity. Behold, I have turned my face in exclusive devotion to the One Who originated the heavens and the earth, and I am certainly not one of those who associate others with Allah in His divinity.'

When night fell, Ibrāhīm (عليه السلام) saw a bright star and momentarily said, ***“This is my Lord.”*** But when it disappeared, he declared, ***“I do not love things that set.”*** This was not doubt or confusion. Classical tafsīr explains that he was demonstrating to his people the impossibility of worshipping anything that rises and sets, appears and

disappears. The star's fading exposed the flaw in their belief: **a true God cannot vanish**.

When he saw the moon rising, larger and more luminous, he said, "***This is my Lord***." But when it too set, he said: "***If my Lord does not guide me, I will surely be among the misguided***." Here, Ibrāhīm highlights two truths:
(1) Even the most beautiful celestial bodies are subject to change. (2) Guidance is not found in creation but from the Creator.

Seeing the sun rise in its brilliance, he said, "***This is my Lord***; this is greater." But when it too set, he proclaimed: "***O my people, I am free from what you associate with Allah***." The sun, the largest and most dominant object in the sky, also disappears. Its setting becomes the final proof: (1) Nothing dependent, changing, or fading can be divine. (2) The Creator must be constant, eternal, and independent.

Finally, Ibrāhīm turns away from all created things and declares, "Indeed, I have turned my face toward the One who created the heavens and the earth, inclining toward truth, and I am not of the polytheists." This verse is the climax of the entire sequence: He rejects every created object as a possible deity. Ibrahim affirms that only the Originator of the heavens and earth deserves worship. Ibrahim (عَلَيْهِ ٱلسَّلَامُ) establishes the principle of **ḥanīfiyyah**—pure, undivided monotheism.

وَحَآجَّهُۥ قَوْمُهُۥ ۚ قَالَ أَتُحَٰٓجُّوٓنِّى فِى ٱللَّهِ وَقَدْ هَدَىٰنِ ۚ وَلَآ أَخَافُ مَا تُشْرِكُونَ بِهِۦٓ ۚ إِلَّآ أَن يَشَآءَ رَبِّى شَيْـًٔا ۗ وَسِعَ رَبِّى كُلَّ شَىْءٍ عِلْمًا ۗ أَفَلَا تَتَذَكَّرُونَ

6:80 ***And his people argued with him. He said, "Do you argue with me about Allah, when He has guided me? I do not fear what you associate with Him, unless my Lord wills it. My Lord comprehends all things in knowledge. Will you not reconsider?*** (Surah Al-An'am)

6:80 ***captures the moment when Prophet Ibrāhīm*** (عليه السلام) **stands fearlessly before his people, rejecting their idols and declaring that true guidance has already come *to him from Allah.***

Surah (6:80) shows Prophet Ibrāhīm (عليه السلام) fearlessly confronting his people after attaining certainty from Allah (سُبْحَانَهُ وَتَعَالَى). They argue for their idols, but he responds with unwavering confidence: Allah has guided him, their idols cannot harm him, and only the One whose knowledge encompasses all things deserves worship.

"…true guidance…" The Qur'an tells us that he was given the Suhuf Ibrahim (صُحُفِ إِبْرَاهِيمَ)—scrolls containing divine guidance and laws. These teachings echoed later in the Torah, then in the Gospel, and finally in the Qur'an. Even though each scripture came in a different time and place, the core values (Tawḥīd and Shariah) stayed consistent. Allah (سُبْحَانَهُ وَتَعَالَى) shaped the laws (Shariah) to fit the needs of each generation, but the message of truth, justice, and worship remained the same.

Around 1910 BCE, a powerful Babylonian king named Hammurabi (حمورابي), (some scholars link him with Amraphel, a figure mentioned in the Book of Genesis). He became famous for creating one of the earliest written legal codes, which laid out rules for justice, fairness, and daily life. This code was lost for thousands of years until archaeologists found it in 1902 and translated it into English in 1903. What's fascinating is that many of Hammurabi's laws sound similar to the teachings found later in the laws of Prophet Musa (عَلَيْهِ ٱلسَّلَامُ) and other sacred scriptures. It shows how divine guidance and moral principles were already shaping societies long before later revelations came.

<u>In the beginning:</u>

Prophet Ibrāhīm (عَلَيْهِ ٱلسَّلَامُ) stood firmly against idol worship from a young age. One day, he turned to his father and asked, "Why do you worship these statues?" His father replied, "We are simply following the ways of our ancestors." Ibrāhīm challenged him gently but boldly: "These idols are lifeless. They cannot speak, move, or defend themselves—how could they possibly protect you? Your ancestors were mistaken in worshipping objects they carved with their own hands." Startled by his son's courage, his father asked, "Are you serious, or is this some kind of

mockery?" Ibrāhīm answered with calm certainty, "I am completely serious."

٥١ وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ
٥٢ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَٰذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ
٥٣ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ
٥٤ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ
٥٥ قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ
٥٦ قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ ٥٧ وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ

21:51-57 ***We gave Ibrahim his integrity formerly, and We knew him well. When he said to his father and his people, "What are these statues to which you are devoted?" They said, "We found our parents worshipping them." He said, "You and your parents are in evident error." They said, "What! Are you presenting your real ideas before us, or are you jesting?" He answered, "Nay, in fact your Lord is the same Who is the Lord of the heavens and the earth and their Creator! I bear witness to this, and, by God, I will outwit your idols in your absence.*** **(Surah al-Anbya)**

Before moving forward, it's essential to recognise that these verses about Prophet Ibrāhīm (عَلَيْهِ ٱلسَّلَامُ) were intended to resonate powerfully with the Quraysh. They traced their lineage back to him and took immense pride in that heritage. It was Ibrāhīm who built the Kaʿbah—the spiritual heart of Arabia—and the Quraysh, as its custodians, enjoyed great prestige because of this role. So, when the Qur'an reminded them of Ibrāhīm's rejection of idol worship, it was far more than a historical reference; it was a direct confrontation of their own practices. They could not dismiss it or distance themselves from it.

The Prophethood

وَإِبْرَٰهِيمَ إِذْ قَالَ لِقَوْمِهِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ ۖ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ١٦ إِنَّمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ أَوْثَٰنًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَٱبْتَغُوا۟ عِندَ ٱللَّهِ ٱلرِّزْقَ وَٱعْبُدُوهُ وَٱشْكُرُوا۟ لَهُۥ ۖ إِلَيْهِ تُرْجَعُونَ ١٧

29:16-17 ***We sent Abraham and he said to his people: "Serve Allah and fear Him. This is better for you if you only knew. <u>Those that you worship instead of Allah are merely idols, and you are simply inventing lies</u>*** (about them)***. <u>Indeed those whom you worship beside Allah have no power to provide you with any sustenance</u>. So, seek your sustenance from Allah and serve only Him and give thanks to Him alone. It is to Him that you will be sent back.***

Prophet Abraham (عَلَيْهِ ٱلسَّلَامُ) dismantles all justifications for idol worship by exposing idols as lifeless and powerless fabrications. He argues that:

- Idols lack personal excellence, hence unworthy of divinity.
- They are not creators of life, so humans owe them nothing.
- They cannot provide sustenance, making them irrelevant to survival. They hold no control over destiny, thus cannot be feared or appeased.

"***If my words don't convince you***," he said, "then "I will show you — not with arguments, but with action — that these idols you trust cannot help you. They cannot protect themselves, let alone protect you." With this quiet resolve in his heart, Ibrāhīm عليه السلام set out to awaken his people from the illusion that had gripped them for generations.

His rejection of idol worship did not remain hidden for long. Word soon reached King Nimrod, the ruler of Babylon — a man who claimed divine authority and demanded unquestioning loyalty. To him, Ibrāhīm's message was not merely a personal belief; it was a compassionate but courageous challenge to a system built on fear, superstition, and unquestioned power. Nimrod's

anger was not just political — it was the fury of a man whose false sense of divinity had been exposed.

One day, when the people had left for a festival, Ibrāhīm entered the grand temple — a place that resembled a palace more than a house of worship. Idols of every size and shape stood silently in rows, each one decorated and honoured, yet lifeless. With a heart full of sorrow for his people, not hatred, he struck them down. One by one, the idols shattered, falling helplessly to the ground.

But he left the largest idol — Hubal — standing. Gently, he placed an axe around its neck, as if to say, "*If you truly believe these statues have power, then ask your chief to speak. Ask him who did this*."

It was not an act of destruction for its own sake. It was a compassionate attempt to open blind eyes, to help his people see what he had seen since childhood: that anything created by human hands cannot be a god. His action was a plea for reflection, a call to return to the One who hears, sees, and responds — the One who created them all.

٥٨ فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ

21:58 Accordingly, he broke them into pieces, but he (intentionally) ***left the major one intact so that they might turn to it.***

Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) shattered every idol in the temple, sparing only the largest—Hubal. Anticipating the reaction of his people, he strategically hung the axe around Hubal's neck, setting the stage for a powerful confrontation of logic and belief.

٥٩ قَالُوا مَنْ فَعَلَ هَٰذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ
٦٠ قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ
٦١ قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ
٦٢ قَالُوا أَأَنْتَ فَعَلْتَ هَٰذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ
٦٣ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ
٦٥ ثُمَّ نُكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَٰؤُلَاءِ يَنْطِقُونَ

21:59-65 they said, "Who has done this to our gods? Indeed, he must be a spiteful person." Some replied, "We heard a young man called Ibrahim talking about them" At this, they said, "Then seize him, and bring him here

before the people so that they may witness. They said, "Are you the one who did this to our gods, O Ibrahim?" He answered, "Nay, all this has been done by their chief; you may ask them, if they can speak" But they reverted to their old ideas: "You certainly know that these do not speak."

This passage from Surah Al-Anbiya (21:59–65) in the Qur'an captures a powerful moment in the story of Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) as he confronts idol worship with bold logic and strategic action.

When the people discovered their idols had been smashed, they were furious and immediately assumed someone had done it out of hatred. They asked, "Who did this to our gods? He must be a spiteful person." Soon, someone remembered that a young man named Ibrahim had been speaking critically about the idols. That was enough for them to bring him forward in front of everyone to be questioned.

Standing before the crowd, Ibrahim was asked directly, "*Are you the one who did this to our gods*?" Instead of giving a simple yes or no, he responded cleverly: "*No, their chief did it. Ask them, if they can speak*." This wasn't meant to deceive—it was a powerful way to make them think. By leaving the biggest idol untouched and placing the axe around its neck, Ibrahim challenged them to reflect on the absurdity of worshiping objects that couldn't even defend themselves or speak.

For a moment, the people seemed to grasp the truth. They admitted, "You certainly know that these do not speak." But instead of accepting the reality and changing their beliefs, they fell back into their old habits, choosing tradition over reason.

What stands out is how Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) skilfully used logic and irony to reveal the hollowness of idol worship. For a brief moment, the people recognised the truth, proving that even long-held beliefs can be challenged. Yet, despite this clarity, their emotional attachments and cultural traditions drew them back into familiar patterns.

Obviously, Ibrahim's argument did not go down well with Nimrod. He gave the order to have Ibrahim burnt alive. The fire prepared to burn Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) was no ordinary blaze—it was an extraordinary act of vengeance by his people, who were enraged by his defiance of idol worship.

The fire was described in Islamic tradition as so large and intense that birds flying overhead would fall from the heat. It was one of the greatest fires ever kindled by human hands. The people of Babylon gathered wood for days, possibly weeks, to fuel the flames. It became a communal effort, driven by religious fury. The fire was so hot and vast that they couldn't approach it directly. Instead, they built a catapult to hurl Ibrahim into the fire from a distance—highlighting both the fire's magnitude and their fear of getting close.

As always, Allah (سُبْحَانَهُ وَتَعَالَى) had a greater plan in motion. Though the fire was prepared as a terrifying punishment, He intervened with a divine command:

٦٩ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

21:69 At this, We commanded, O fire! be cool and become safe for Ibrahim" (Surah Al-Anbiya)

(يَا نَارُ كُونِي بَرْدًا) "***O fire! be cool***" The flames obeyed and lost their heat and hostility. Ibrahim (عَلَيْهِ ٱلسَّلَامُ) emerged completely unharmed—a miraculous sign which left the crowd shocked. The ayah (21:69) above from Surah Al-Anbya is further elaborated in Surah Al-Ankabut, especially in respect of heat from the fire (a sign).

فَأَنجَىٰهُ ٱللَّهُ مِنَ ٱلنَّارِ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ٢٤

29:24 "But Allah delivered him from the fire. <u>There are many Signs in this for those who believe</u>."

<u>What are the signs?</u> These may be the characteristics of things. Allah (سُبْحَانَهُ وَتَعَالَى) commanded fire to be cool:(يَا نَارُ كُونِي بَرْدًا) "O fire! "Be cool" – it became cool and saved Abraham!" (21:69). By definition the fire is meant to generate heat; its basic characteristic is to burn. But when it doesn't burn, then it means its characteristic is changed. In other words, the characteristic of the fire is not of its own acquisition but given by Allah (سُبْحَانَهُ وَتَعَالَى). It goes to prove

that the properties of all things are dependent on Allah's command, and whenever He pleases,

٧٠ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ

21:70 They intended to do some harm to Ibrahim, but We frustrated them in their evil design.

Some Jewish traditions claim that Ibrāhīm's brother Hārān was present during the confrontation with the idol-worshippers. According to that account, Hārān hesitated in his faith and was cast into the same fire, where he perished. The story is often used to contrast Hārān's uncertainty with Ibrāhīm's unwavering conviction. However, the Qur'an does not mention Hārān in this episode. It focuses solely on Ibrāhīm's stand against his people and the miraculous protection granted to him by Allah. While Islamic scholarship acknowledges the existence of external narratives, it clearly distinguishes between revelation and later traditions. In this case, the Qur'an affirms only Ibrāhīm's survival and Allah's intervention, without endorsing the Jewish account involving Hārān.

Prophet Ibrāhīm (عَلَيْهِ ٱلسَّلَامُ) had openly challenged the religious foundations of his society, especially their devotion to idols. His destruction of the idols and his fearless confrontation with King Nimrod made him the target of intense hostility. Even after the miracle of the fire, his people refused to accept his message. With his life in danger and his mission obstructed, remaining in that environment was no longer possible.

Migration, therefore, was not merely an escape—it was a divinely guided step in the unfolding of Allah's plan. Ibrāhīm was instructed to leave and continue spreading monotheism elsewhere. His journey led him through Harran, then Egypt, and eventually to the land of Canaan (Palestine). This migration marked the beginning of a prophetic legacy that would shape the spiritual history of humanity. From him would come Ishāq (Isaac), Yaʿqūb (Jacob), and Ismāʿīl (Ishmael), whose descendants would carry forward the message of tawḥīd.

The verse refers to Allah's rescue of both Ibrāhīm (عَلَيْهِ ٱلسَّلَامُ) and Lūṭ (عَلَيْهِ ٱلسَّلَامُ) from the hostile climate of Mesopotamia. After Ibrāhīm's confrontation with idolatry and

his miraculous deliverance from the fire—and after Lūṭ's rejection of the moral corruption of his people—Allah guided them to a new land. Syria and Palestine, often described as the "**blessed land**," have long been known for their material richness and profound spiritual significance. For millennia, this fertile region has served as a cradle of revelation, home to more prophets than any other place on earth.

Ibrāhīm had married Sārah (سَارَة) before his confrontation with his people. She is remembered as a noble and steadfast companion who later became the mother of Ishāq (علیه السلام), despite her advanced age. After many years without children, Sārah made the heartfelt decision to offer her maidservant Hājar in marriage to Ibrāhīm, hoping to fulfil the divine promise of offspring who would continue the prophetic mission. Through this union, Ismāʿīl (عَلَيْهِ ٱلسَّلَامُ) was born—the firstborn son of Ibrāhīm and the beginning of a blessed lineage that would profoundly shape the course of spiritual history.

Ismāʿīl (عَلَيْهِ ٱلسَّلَامُ) became the forefather of the Arab peoples, including Prophet Muḥammad (ﷺ), while Ishāq became the ancestor of the Israelite prophets—Yaʿqūb, Mūsā, ʿĪsā, and many others, peace be upon them all.

Prophet Lūṭ (عَلَيْهِ ٱلسَّلَامُ), the son of Ibrāhīm's brother Hārān, is mentioned alongside Ibrāhīm in the Qur'an, particularly in the context of their migration to the blessed land. Their journeys intertwined at a pivotal moment in history, marking the emergence of two prophetic missions that would echo across generations.

٧١ وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ

21:71 ***And We delivered him, and Lut, to the land that We blessed for all people*** (Surah Al-Anbiya).

Lut (عَلَيْهِ ٱلسَّلَامُ) being Ibrahim's nephew, highlighting their close familial and spiritual bond. who also believed in his message and later became a prophet sent to the people of Sodom.

The Blessed Land

They, possibly a small group of early believers or servants, though they are not named explicitly in the Qur'an, migrated from Mesopotamia (likely Ur or Harran) to Canaan, a region encompassing parts of modern-day Palestine, Jordan, and southern Syria—described in the Qur'an as a land blessed for all generations.

According to Islamic tradition and Qur'anic context—particularly in Surah Hud (11:69–71) and Surah Adh-Dhariyat (51:24–30)—Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) and Sarah were living in or near Canaan, most likely in the region of Hebron, which is in present-day Palestine/West Bank, when the angels visited and gave the good news of Isaac's birth.

هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ ٢٤

51:24 (O Muhammad)***, did the story of Abraham's honoured guests reach you?***

At this stage, the Holy Prophet's (ﷺ) call to Tawḥīd was facing resistance, though open persecution of Muslims had not yet begun. In verse (51:24), Allah (سُبْحَانَهُ وَتَعَالَى) instructs the Prophet (ﷺ) to remind the polytheists of Makkah about the time of Prophet Ibrahim (عليه السلام)—specifically, when angels came to him as guests bearing the glad tidings of his son, Ishaq (عليه السلام). The verse serves as a powerful reminder that the selection of prophets is solely Allah's prerogative. It is not determined by worldly status, lineage, or social hierarchy.

Another important point to reflect upon is this: how could an Ummi—someone unlettered, unable to read or write—possess detailed knowledge of events which occurred thousands of years prior? This in itself stands as a profound testament that Prophet Muhammad (ﷺ) was divinely taught by Allah (سُبْحَانَهُ وَتَعَالَى), through His chief angel, Jibril (عليه السلام).

After safe deliverance from the fire, the Prophet Ibrahim (عليه السلام) said:

وَقَالَ إِنَّمَا ٱتَّخَذْتُم مِّن دُونِ ٱللَّهِ أَوْثَٰنًا مَّوَدَّةَ بَيْنِكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ ٢٥

29:25 (Ibrahim) ***said: "You have taken up idols instead of Allah as a bond of love among***

yourselves in the present life, but on the Day of Resurrection <u>you will disown and curse one another</u>. Your refuge shall be the Fire, and none will come to your aid."

"***you will disown and curse one another***" In the Hereafter, only relationships grounded in faith in One God, righteousness, and piety will endure. Bonds formed through disbelief, polytheism (shirk), or moral deviation will be severed, turning love into hostility. People—whether family, spiritual leaders, or friends—will blame one another for misguidance and call for double punishment upon those who led them astray. This concept is echoed in several Quranic verses, including Surah Az-Zukhruf (43:67), Surah Al-A'raf (7:38), and Surah Al-Ahzab (33:67–68), which highlight the transformation of worldly alliances into enmity among the unrighteous on Judgment Day.

فَـَٔامَنَ لَهُۥ لُوطٌ ۘ وَقَالَ إِنِّى مُهَاجِرٌ إِلَىٰ رَبِّىٓ ۖ إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٢٦ ۞

29:26 Then did Lot believe him, and Abraham said: "I am emigrating unto my Lord. He is All-Powerful, All-Wise,"

When Prophet Ibrahim (عليه السلام) miraculously survived the fire and spoke to the crowd, only his nephew, Prophet Lut (عليه السلام), had the courage to openly believe in his uncle and follow his message. Others might have secretly believed, but fear of punishment from the community and rulers stopped them from speaking up. Prophet Lut (عليه السلام) was the only one who joined Ibrahim (عليه السلام) and his wife Sarah in leaving their homeland to continue their mission elsewhere.

Some people might wonder if Prophet Lut (عليه السلام) was a disbeliever before he saw Prophet Abraham (عليه السلام) survive the fire, and whether someone like that could become a prophet. But the Quran simply says that Lot believed in Ibrahim (عليه السلام)—it doesn't mean he was a disbeliever before. It's likely that Lot (عليه السلام) was young at the time and this was his first real exposure to Ibrahim's teachings. From that moment, he accepted Ibrahim's prophethood and chose to follow him.

According to Islamic tradition and historical reconstructions, Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) was likely single

when he left his native Iraq. His main reason for Leaving was due to persecution for his monotheistic beliefs. He had challenged idol worship and was cast into the fire by King Nimrod (نمرود). Although, Ibrahim (عَلَيْهِ ٱلسَّلَامُ) came out of the fire unscathed, Nimrod's tyranny did not stop against the Prophet.

After the event of fire, Ibrahim (عليه السلام) was left with no alternative but to migrate. He left his native Ur (Iraq) with his father (or uncle, depending on interpretation) and possibly his nephew Lut (عليه السلام) toward Canaan (modern-day Palestine), passing through Haran and later Egypt.

Sarah (سارة) is widely believed to have become Prophet Ibrahim's (عليه السلام) first wife after his migration, most likely during his time in Canaan. Islamic sources do not provide strong evidence that he was married before leaving Iraq. Sarah remained by his side through every challenge and hardship until her death at the age of 127 in Hebron. Though she was unable to have children, she deeply shared Prophet Ibrahim's (عليه السلام) concern about not having an heir to continue his mission of Prophethood.

Hajirah (هاجر), also known as Hagar, was an Egyptian lady given to Sarah by the Pharaoh during Prophet Ibrahim's (عليه السلام) stay in Egypt. Since Sarah couldn't have children for many years, she offered Hajirah to Ibrahim, and later became the mother of Prophet Ismail (عليه السلام). Most Islamic and Judeo-Christian sources agree Hajirah was Egyptian, though exact background—whether she was a servant, noblewoman, or of royal descent—differs across traditions. Some scholars and sources, including Targum Jonathan and Rashi (Jewish commentaries), suggest she may have been Pharaoh's daughter, given as a gesture of respect after witnessing divine protection over Sarah.

Some modern Muslim scholars believe Hajirah (هاجر) might have been from a noble family, possibly even a princess. However, this idea isn't confirmed in the Qur'an or authentic Hadith, and not everyone agrees with it. In Islam, Hajirah is highly respected for her strong faith and determination—especially in the famous story where she searched for water in the desert, leading to the miracle of the Zamzam spring near Makkah.

Prophet Ibrahim (عليه السلام) was residing near Hebron in ancient Canaan (modern-day Palestine) when he first encountered the angels. While his exact age at the time isn't definitively known, scholars estimate he was likely in his 80s or older, based on traditions noting he circumcised himself around that age and lived between 175 to 195 years. The angelic visit announcing the birth of Ishaq (عليه السلام) “Isaac” occurred well after his migration from Mesopotamia (Iraq) and marriage to Sarah, reinforcing the view that he was advanced in age during this event.

However, one day, the two angels suddenly appear to give Ibrahim (عليه السلام) and his first wife Sarah the good news. Although the angels are not all named explicitly in the Qur’an or Hadith, scholars generally agree that among them was the chief angel, Jibril (عليه السلام), or "Gabriel," often sent with divine revelations or major announcements. The other angels, the Qur’an refers to them as “our messengers” or “guests”. However, classical commentators (like Ibn Kathir) suggest that Mikā’īl (Michael) and Isrāfīl (Raphael) may have been among them, though this is not confirmed by authentic Hadith or Qur’anic reference.

The angels brought glad tidings: Sarah would soon bear a son. The news came as a shock, for both Ibrahim and Sarah were advanced in age. (100 and 90 years old, respectively, as noted in Jewish tradition.) The Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) was already blessed with a son named Ismail (عَلَيْهِ ٱلسَّلَامُ) “Isaac” from his second wife, Hajirah.

وَلَقَدْ جَآءَتْ رُسُلُنَآ اِبْرٰهِيْمَ بِالْبُشْرٰى قَالُوْا سَلٰمًا ؕ قَالَ سَلٰمٌ فَمَا لَبِثَ اَنْ جَآءَ بِعِجْلٍ حَنِيْذٍ

11:69 Indeed Our messengers came to Abraham, bearing glad tidings. They greeted him with 'peace', and Abraham answered back to them 'peace', and hurriedly brought to them a <u>roasted calf</u>.

This verse beautifully highlights Prophet Ibrahim’s character: welcoming, generous, and quick to serve others with dignity. Since the “messengers,” or visitors, appeared in human form, Ibrahim (عليه السلام), at first, didn’t know who they were. (سَّلَٰمًا) “Peace,” said the angels.

Ibrahim (عليه السلام), always gracious and respectful, replied with (سَلَٰمٌ) “Peace” in return.

As is the case with Arabs, Ibrahim (عليه االسلام), without hesitation, rushed to prepare food for them, showing his kindness and hospitality. He didn’t just offer something simple—he brought out a roasted calf, a generous meal, showing how much he valued his guests even before knowing who the guests were.

فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۚ قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمِ لُوطٍ

11:70 ***When he perceived that their hands could not reach it, he mistrusted them, and felt afraid of them. They said: 'Do not be afraid. <u>We have been sent to the people of Lot</u>.***

Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) initially felt uneasy and fearful when the strangers arrived unannounced. In Arab tradition, guests who decline hospitality—especially food—are often viewed with suspicion, as it suggests they have not come in peace. Their sudden appearance, coupled with their refusal to eat, alarmed Ibrahim (عَلَيْهِ ٱلسَّلَامُ). Perceiving his concern, the visitors—who were angels in disguise—reassured him, saying:

(قَالُوْا لَا تَخَفْ اِنَّآ اُرْسِلْنَآ اِلٰى قَوْمِ لُوْطٍ) "***Do not be afraid; we have been sent to the people of Lot***." This moment also affirms that two prophets can coexist in the same era—Ibrahim and his nephew Lut (عَلَيْهِمَا ٱلسَّلَامُ). Meanwhile, as the angels delivered this message of divine judgment, they also brought glad tidings: Ibrahim and Sarah would soon be blessed with a son, despite their advanced age.

وَامْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ

11:71 ***And Abraham's wife was standing by and on hearing this she laughed. And We gave her the good news of*** (the birth of) ***Isaac, and after Isaac, of Jacob.***

قَالَتْ يَا وَيْلَتَىٰ أَأَلِدُ وَأَنَا عَجُوزٌ وَهَٰذَا بَعْلِي شَيْخًا ۖ إِنَّ هَٰذَا لَشَيْءٌ عَجِيبٌ

11:72 ***She said: 'Woe is me! Shall I bear a child now that I am an old woman and my husband is well advanced in years. This is indeed strange!'***

To ease Sarah's sorrow and uplift her spirit, the angels delivered joyful news: she would soon give birth to a son named Ishaq (إسحاق), and he in turn would father Yaqub (يعقوب). Both would be honoured prophets, divinely chosen by Allah (سُبْحَانَهُ وَتَعَالَى) to lead and guide their people with wisdom and righteousness.

وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ وَجَعَلْنَا فِى ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ وَءَاتَيْنَٰهُ أَجْرَهُۥ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ٢٧

29:27 ***and We bestowed upon him*** (offspring like) ***Isaac and Jacob, and bestowed prophethood and the Book on his descendants and granted him his reward in this world; he will certainly be among the righteous in the Hereafter.***

"Isaac and Jacob" The Prophet (إسحاق) Ishaq "Isaac" (عَلَيْهِ ٱلسَّلَامُ) was his son and the Prophet (يعقوب) Yaqub "Jacob" (عَلَيْهِ ٱلسَّلَامُ) was the grandson. The other sons of the Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) have not been mentioned here, because from his Midianite descendants only the Prophet Shuaib (عَلَيْهِ ٱلسَّلَامُ) was appointed a Prophet, and no Prophet was born among his Ismaelite descendants for 2500 years or so till our Prophet Muhammad (ﷺ). Contrary to this, the descendants of the Prophet Ishaq (عَلَيْهِ ٱلسَّلَامُ) continued to be blessed with the prophethood and the Book till the Prophet Isa (عَلَيْهِ ٱلسَّلَامُ) "Jesus".

(وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ) "***be among the righteous in the Hereafter***" The powerful rulers, scholars, and priests of Babylon who opposed Prophet Abraham (عَلَيْهِ ٱلسَّلَامُ) and led people into idol worship have long disappeared from history. But the man they tried to kill by fire—just for preaching the message of Allah—was blessed so greatly that his name has been honoured for over 4,000 years and will continue to be remembered until the end of time. Muslims, Christians, and Jews all recognise him as a spiritual leader. Much of the guidance humanity has received over the centuries came through him and his righteous descendants. While his reward in the Hereafter is certain, even in this world, no one chasing worldly success has earned the same lasting respect and honour.

Apart from Ishaq (عَلَيْهِ ٱلسَّلَامُ), and according to the Bible (Genesis 25:1–4), Ibrahim had six other sons from his third wife, Qaturah or Keturah: Zimran, Jokshan, Medan, Midian, Ishbak and Shuah. The Bible is not very complimentary, calling Keturah a concubine. She is described in Genesis as a wife of Abraham after Sarah's death. Some Jewish sources refer to her as a concubine, while others call her a wife. Prophet Jethro (known in Islam as Shuʿayb عَلَيْهِ ٱلسَّلَامُ) is traditionally understood to be from the line of Midian.

The contradictory statements from Genesis are a bit confusing in terms of Ibrahim's (عَلَيْهِ ٱلسَّلَامُ) children. For example, in Genesis (16:11), the angel said unto her (Sarai), 'Behold, thou art with child, and shalt bear a son, and will call his name Ishmael (Ismael).'

Qaturah (قَطُورَة) (also spelled Keturah) is a lesser-known figure and not mentioned in the Qur'an or authentic Hadith. She is traditionally considered to have become Prophet Ibrahim's third wife after the death of Sarah, his first wife. This view is supported in Judeo-Christian sources, particularly in the Bible (Genesis 25:1), which states that Ibrahim (عليه السلام) married Keturah after Sarah passed away at the age of 127.

Islamic sources do not provide extensive details about Qaturah. Some Islamic historians and scholars, drawing from earlier traditions, acknowledge her as a later wife of Ibrahim (عليه السلام), possibly after Hagar as well. She is said to have borne him several sons, including Midian, whose descendants are believed to have formed various Arab tribes.

As for the genealogy, we do not know much about Qaturah, nor are we certain about her nationality. She was, according to Jewish tradition (Chronicles, the final book of the Hebrew Bible), a descendant of Noah's son, Japheth. Sadly, Chronicles is not very complementary about Qaturah by calling her Abrahm's concubine, rather than his wife, who bore him six other sons: Zimran, Jokshan, Medan, **Midian**, Ishbak, and Shuah. (**Midian was the ascendant of Jethro or the prophet Shoaib (عَلَيْهِ ٱلسَّلَامُ).**)

From the noble lineage of Ismail and Ishaq (peace be upon them), emerged two distinguished nations: the Isma'ilites and the Israelites. The Israelites became the lineage through which many revered prophets were sent—among them Yaqub, Yusuf, Musa, Dāwūd, Sulayman, Yahya, and Isa (peace be upon them all). Meanwhile, the Isma'ilites, whose descendants include the final Messenger of Allah (سُبْحَانَهُ وَتَعَالَى), Prophet Muhammad (ﷺ), established in the heart of Arabia.

Ibrahim (عَلَيْهِ ٱلسَّلَامُ) began his mission in his native Iraq and invited the people to Islam. He visited Syria, Palestine, Egypt, and Arabia with the same mission. First, he deputed his nephew Lut (عَلَيْهِ ٱلسَّلَامُ) to Trans-Jordan (Sodom and Gomorrah). Then he sent his older son, Ismail (عَلَيْهِ ٱلسَّلَامُ), to Arabia, and the younger Ishaq (عَلَيْهِ ٱلسَّلَامُ), to Palestine.

Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) was divinely appointed to call humanity to submit to Allah (سُبْحَانَهُ وَتَعَالَى) and to guide them toward spiritual and moral reform in accordance with divine revelation. He was commanded to construct the Ka'abah in Makkah as a sacred sanctuary and to establish it as the focal point of his mission. It is important to recognize that Judaism and Christianity emerged long after the Torah and the Gospel were revealed. Ibrahim (عَلَيْهِ ٱلسَّلَامُ) had already departed from this world before these scriptures were sent down. Thus, his faith cannot be identified as Judaism or Christianity, but rather as pure monotheism—submission to the One God.

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

3:67 Ibrahim was neither a Jew nor a Christian, but he was a Monotheist, a Muslim. And he was not of the Polytheists.

The ayah (3:67) should clear the misunderstanding that the Jews are "God's chosen people" The verse is emphasizing that Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) cannot be classified as either a Jew or a Christian because those religious identities did not exist during his lifetime. Judaism as a formal tradition began with the descendants of Yaqub (عَلَيْهِ ٱلسَّلَامُ) "Jacob", particularly after the revelation of

the Torah to Musa (عَلَيْهِ ٱلسَّلَامُ) "Moses". Christianity emerged even later, following the mission of Isa (عَلَيْهِ ٱلسَّلَامُ) "Jesus" and the revelation of the Gospel. Since Ibrahim lived many generations before these revelations, it would be historically inaccurate to label him as belonging to either faith. Instead, the Qur'an describes him as a (حنيف) **ḥanīf**—a pure monotheist who submitted to Allah (سُبْحَانَهُ وَتَعَالَى) alone, which is the essence of being a Muslim.

وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ نَافِلَةً ۖ وَكُلًّا جَعَلْنَا صَٰلِحِينَ ٧٢ وَجَعَلْنَٰهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَآ إِلَيْهِمْ فِعْلَ ٱلْخَيْرَٰتِ وَإِقَامَ ٱلصَّلَوٰةِ وَإِيتَآءَ ٱلزَّكَوٰةِ ۖ وَكَانُوا۟ لَنَا عَٰبِدِينَ ٧٣

21:72-73 Then We bestowed on him Is'haq and added Yaqub to him, and We made each of them righteous. We appointed them leaders who guided others by Our Command. We also enjoined them by Revelation to do righteous deeds and establish Salat and pay Zakat dues, and they all worshipped Us. (Surah Anbya)

These verses highlight the divine favour bestowed upon Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ). Allah (سُبْحَانَهُ وَتَعَالَى) granted him his son Ishaq (عَلَيْهِ ٱلسَّلَامُ) "Isaac", and then blessed him further with a grandson, Yaqub (عَلَيْهِ ٱلسَّلَامُ) "Jacob". Both were made righteous—meaning they were spiritually upright, morally pure, and devoted to Allah.

Allah then elevated them to the status of leaders (imams), not in a political sense, but as spiritual guides who led their communities with wisdom and integrity. Their leadership was rooted in divine instruction—they guided others by Allah's Command, not personal ambition. More significantly, Allah (سُبْحَانَهُ وَتَعَالَى) entrusted the prophets with specific obligations—most notably the establishment of Salat (prayer) and the giving of Zakat (charity). Though these righteous acts are not explicitly detailed in the Bible, they have consistently formed the core of divine instruction across all of Allah's revealed scriptures.

The verse concludes by affirming that all three—Prophet Ibrahim, Ishaq, and Yaqub—were sincere worshippers of Allah, fully devoted in heart and action.

The Bible offers no account of Prophet Ibrahim's (عَلَيْهِ ٱلسَّلَامُ) early life in Iraq, nor does it mention his confrontation with Nimrod, his disputes with his father, or his

efforts to reform his community. Key events—such as his mission to eliminate idolatry and the miraculous episode of being cast into the fire—are entirely absent from the Biblical narrative, despite their centrality in Islamic tradition. Moreover, the term “migration” in the Bible is framed in a way that suggests Ibrahim’s departure was driven by economic motives, rather than spiritual conviction or persecution.

The Biblical text can be perplexing when examining figures like Nimrod, Nahor, Sarai, Milcah, and others. In Jewish tradition, much of this history was transmitted orally by Prophet Musa (عَلَيْهِ ٱلسَّلَامُ) and only recorded by later historians, often centuries after the events. As a result, the historical accuracy and consistency of these accounts remain open to question. This does not mean the Bible or Torah should be dismissed with scepticism, but in the absence of original manuscripts, the presence of contradictions makes it difficult to discern which details are truly authentic.

The Genesis can also be quite confusing, *particularly when it comes to the characters' ages and their marital statuses. For example, Terah begat Abrahm, Nahor, and Haran, and Haran begat Lut. And Haran died before his father Terah in the land of his birth, i.e., Ur of the Chaldees, Iraq. And Abrahm and Nahor took them wives: the name of Abrahm's wife was Sarai, and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. There’s nothing so straight-forward about biblical stories.*

By the sound of it, Nahor took his brother Haran’s daughter. But Sarai was barren; she had no child. And Terah took Abrahm his son, Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abrahm’s wife; and they went forth with them from Ur of the Chaldees to go into the land of Canaan; and they came unto Haran and settled there. And Terah lived for two hundred and five years, and he died in Haran.

Now the Lord had said unto Abrahm, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee, and in thee shall all families of the earth be blessed." (Gen. 12:1–3)

According to the Talmud, which is a collection of writings containing a full account of the civil and religious laws supposedly based on the Torah, It also provides details about Prophet Ibrahim's life and the duration of his stay in Iraq.

"*Abrahm left Noah at the age of 50 and came back to his father (Terah). He found his father practicing idolatry, and he had twelve idols in the house, one for each month. Abrahm tried to preach to his father against idolatry, but when the father did not listen to him, Abrahm one day broke all the idols in the house. Seeing this, Terah went straight to Nimrod and complained that the son, who was born in his house fifty years ago, had misbehaved and broken the idols. Terah wanted the king's opinion on this.*

Nimrod sent Abrahm to jail and then referred the matter to the Council for a decision. The Council decided that Abrahm should be burned to death. Accordingly, a fire was prepared, and Abrahm was cast into it. His brother and father-in-law, Haran, were similarly cast into the fire. Haran was punished because Nimrod inquired of Terah as to why he had another child killed in place of Abrahm when he wanted to kill Abrahm on the day of his birth. Terah responded that Haran had instigated this.Nimrod accordingly let Terah off, but he threw Haran into the fire along with Abrahm. Haran was burned to death instantly, but the people saw Abrahm walking away unhurt through the flames. Upon learning of this, Nimrod saw it first-hand and exclaimed, "O man of the God of Heaven, come out of the fire and stand before me." Thereupon, Abrahm came out, and Nimrod became one of his believers, and God gave him many costly presents.

After this, according to the Talmud, Abrahm stayed in Iraq for two more years when Nimrod had a dreadful dream, and the astrologers told him that the destruction of his empire would come through Abrahm and that he should, therefore, put him to death. Nimrod dispatched people to assassinate Abram, but Eleazar, a slave Nimrod himself had presented to him, informed Abram of the plot beforehand.

Accordingly, Abrahm fled and took refuge with Noah, where Terah also met him secretly from time to time. The father and son finally decided to leave the country, and Noah and his son Shem also approved of their plan. Accordingly, Terah, along with his son Abrahm, his grandson Lut, and his granddaughter and son's wife Sarai, went to Haran." (H. Polano: The Talmud Selections, London, pp. 30-42) H. Polano's story is so concise that it reads as if he were an eyewitness to the events that took place thousands of years ago."

According to Islamic belief (in a nutshell), Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) is revered as one of the greatest and most influential prophets, often referred to as Khalilullah (خليل الله)—the Friend of Allah. His life and mission are foundational to Islamic theology and are mentioned extensively in the Qur'an, with his name appearing 69 times.

Ibrahim (عَلَيْهِ ٱلسَّلَامُ) was born into a society steeped in idol worship, including his own father Azar, a sculptor of idols. From a young age, Ibrahim (عَلَيْهِ ٱلسَّلَامُ) rejected polytheism and questioned the logic of worshipping lifeless statues. His unwavering belief in the Oneness of Allah (سُبْحَانَهُ وَتَعَالَى) led him to challenge his community and even confront the tyrant king Nimrod.

Allah (سُبْحَانَهُ وَتَعَالَى) granted Ibrahim (عَلَيْهِ ٱلسَّلَامُ) wisdom and spiritual insight early in life. He is one of the five Ulul 'Azm prophets—those given divine scriptures and laws—alongside Musa, Isa, and Muhammad ﷺ.

His sons, Ismail and Ishaq, were both prophets. His nephew, Lut, was also a prophet. Through Ishaq came Yaqub and Yusuf, while through Ismail came the lineage of Prophet Muhammad ﷺ.

Ibrahim (عَلَيْهِ ٱلسَّلَامُ) was cast into a blazing fire by his people for destroying their idols, but Allah (سُبْحَانَهُ وَتَعَالَى) made the fire cool and safe for him.

Ibrahim (عَلَيْهِ ٱلسَّلَامُ) was commanded to sacrifice his son Ismail, a test of obedience which he passed, and Allah (سُبْحَانَهُ وَتَعَالَى) replaced the child with a ram.

Alongside Ismail (عَلَيْهِ ٱلسَّلَامُ), Ibrahim (عَلَيْهِ ٱلسَّلَامُ) rebuilt the Kaaba in Mecca, establishing it as a centre of monotheistic worship. His story is deeply embedded in the rituals of Hajj. The acts of running between Safa and Marwah, the sacrifice, and the building of the Kaaba all trace back to Ibrahim (عَلَيْهِ ٱلسَّلَامُ) and his family.

Islamic traditions suggest he lived over 150 years, with some narrations extending his age to 169, 175, or even 195 years. His life is a model of submission (Islam) to God's will.

According to the Qur'an and Hadith, there's a great deal in common between Prophets Muhammad ﷺ and Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) in terms of spiritual, doctrinal, and historical connections. Both of them championed Tawḥīd, rejecting all forms of idolatry and calling people to worship Allah alone. In terms of kinship, the prophet Muhammad ﷺ is a descendant of Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) through his son Ismail ﷺ.

Both the Prophets Muhammad ﷺ and Ibrahim (عَلَيْهِ ٱلسَّلَامُ) endured severe trials for their faith — Ibrahim faced fire, exile, and sacrifice; Muhammad ﷺ faced persecution, boycott, and battles.

Ibrahim and Ismail built the Ka'abah, and Muhammad ﷺ restored its spiritual purpose. Both exemplified submission (Islam): The Qur'an praises those who follow Ibrahim's way as "submitting to Allah (سُبْحَانَهُ وَتَعَالَى) and doing good".

According to Hadith:

When someone called Muhammad "*the best of creation," he humbly replied: "That is Ibrahim"* (Muslim, 2369a). This Hadith is not just a moment of modesty — it's a window into the Prophet's character and his deep connection to the legacy of Ibrahim (عَلَيْهِ ٱلسَّلَامُ). It teaches believers value

humility, honour those who paved the way, and recognise that greatness in Islam is measured by submission to Allah (سُبْحَانَهُ وَتَعَالَى), not by titles or praise.

"*I am the closest of all the people to Ibrahim, both in this world and the Hereafter*". (al-Bukhari, 3376)
This Hadith is not just a statement of lineage — it's a declaration of spiritual succession, moral alignment, and eternal companionship. It affirms that Muhammad ﷺ is the true heir to Ibrahim's legacy, both in this life and the next.

<u>According to the Qur'an</u>:

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ وَٱتَّبَعَ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۗ وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا ١٢٥

4:125 ***And whose way of life could be better than that of he who submits his whole being to Allah, does good, and follows exclusively the way of <u>Ibrahim whom Allah took for a friend</u>?***

This verse (4:125) is a powerful declaration of the ideal path in Islam, combining **faith**, **action**, and **legacy**.

ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ١٢٣

16:123 ***Then We revealed to you*** (O Muhammad)***: "Follow the way of Ibrahim with exclusive devotion to Allah. He was not one of those who associated others with Allah in His Divinity."*** (Surah An Nahl)

This verse (16:123) is a divine command to Prophet Muhammad ﷺ, instructing him to follow the spiritual path of Prophet Ibrahim عَلَيْهِ ٱلسَّلَامُ This verse is both a command and a validation. It tells Muhammad ﷺ to walk the path of Ibrahim — a path of pure worship, moral strength, and spiritual clarity. It also draws a line between true followers of Ibrahim and those who merely claim his name while violating his principles. That is, to continue Ibrahim's monotheistic path.

إِذْ قَالَ لِأَبِيهِ يَٰٓأَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِى عَنكَ شَيْـًٔا ٤٢

19:42 (And remind people) ***when he*** (Ibrahim) ***said to his father: "Father! Why do you worship that which neither sees nor hears, and which can be of no avail to you?*** (Surah Maryam)

Prophet Ibrahim's rejection of idol worship, as in ayah (19:42) above mirrors the Prophet Muhammad's (ﷺ) lifelong struggle against shirk (polytheism). The Ka'abah became the focal point of Muhammad's (ﷺ) mission, fulfilling Ibrahim's (عَلَيْهِ ٱلسَّلَامُ) legacy. Both Ibrahim and Ismail (Allah's peace be upon them) prayed for a prophet to come. That is, the Prophet Muhammad ﷺ from their descendants.

وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى ۖ وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَٱلْعَٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ١٢٥

2:125 ***And We made this House*** (Ka'abah) ***a resort for mankind and a place of security, commanding people: "Take the station of Ibrahim as a permanent place for Prayer," and enjoined Ibrahim and Isma'il: "Purify My House for those who walk around it, and those who abide in devotion, and those who bow, and who prostrate themselves*** (in Prayer)***."***

The command to "***Purify My House***" goes beyond physical cleanliness—it signifies spiritual sanctity, where only Allah's name is exalted. Worshipping or invoking anything besides Allah (سُبْحَانَهُ وَتَعَالَى) within His House is considered a violation of its sacredness. The verse subtly criticizes the Quraysh, who claimed descent from Ibrahim and Isma'il but betrayed their monotheistic legacy through polytheism. Like the Children of Israel who lost their claim to Ibrahim's promise, the idolatrous descendants of Isma'il were similarly disqualified.

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ ۚ إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ ۚ إِلَّا قَوْلَ إِبْرَٰهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن شَىْءٍ ۖ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ ٤

60:4 ***You have a good example in Ibrahim and his companions: they said to their people: "We totally dissociate ourselves from you, and from the deities that you worship instead of Allah. We renounce you and there has come to be enmity and hatred between us and you until you believe in Allah, the One True God."*** (But you may not emulate) ***Ibrahim's saying to***

his father: "Certainly <u>I will ask pardon for you</u>, although I have no power over Allah to obtain anything on your behalf." (And Ibrahim and his companions prayed)***: "Our Lord, in You have we put our trust, and to You have we turned, and to You is our ultimate return.***

"***You have a good example in Ibrahim***" The compassion of both Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) and Prophet Muhammad (ﷺ) is beautifully reflected in their heartfelt concern for their loved ones. Ibrahim (عَلَيْهِ ٱلسَّلَامُ) gently assured his father, "I will seek forgiveness for you from Allah (سُبْحَانَهُ وَتَعَالَى)," despite his father's rejection of faith. Similarly, Muhammad (ﷺ) earnestly pleaded for his uncle Abu Talib, hoping Allah (سُبْحَانَهُ وَتَعَالَى) would pardon him. Both prophets exemplified mercy and loyalty, even in the face of disbelief.

وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِـۧمَ إِلَّا مَن سَفِهَ نَفْسَهُۥ ۚ وَلَقَدِ ٱصْطَفَيْنَٰهُ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْـَٔاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ١٣٠

2:130 ***<u>And who but a fool would be averse to the way of Ibrahim</u>? For it is We Who chose Ibrahim for Our mission in this world, and surely in the World to Come he shall be reckoned among the righteous.***

This rhetorical question condemns those who turn away from Ibrahim's monotheistic path. This verse calls believers to recognize the wisdom and sanctity of Ibrahim's path. It rebukes those who abandon it, honours Ibrahim's divine selection, and promises him eternal reward — making his way the gold standard for spiritual life.

This verses below from Surah Maryam, introduces a section that recounts the stories of noble prophets, emphasizing their character and mission.

وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِبْرَٰهِيمَ ۚ إِنَّهُۥ كَانَ صِدِّيقًا نَّبِيًّا ٤١

19:41 ***And mention in the Scripture Ibrahim. He was a man of truth, a Prophet.*** (surah Maryam)

This is a divine instruction to the Prophet Muhammad (ﷺ) to recount the story of Ibrahim (عَلَيْهِ ٱلسَّلَامُ) in the Qur'an. It signals that Ibrahim's life holds profound lessons and spiritual value for believers. The Arabic word used is ṣiddīq (**صِدِّيقً**), which implies someone who is deeply truthful, sincere, and unwavering in faith. It's not just about

honesty—it's about living truthfully in devotion to God, even under immense pressure or hardship.
"***He was a Prophet***" This confirms Ibrahim's role as a chosen messenger of Allah (سُبْحَانَهُ وَتَعَالَى), entrusted with guiding people to monotheism and righteousness.

Ibrahim (عَلَيْهِ ٱلسَّلَامُ) is revered across Islam, Christianity, and Judaism. In Islam, he's known as:
The father of prophets—many later prophets descend from him. He's called Hanif, one who purely worships God.
A builder of the Ka'abah—alongside his son Ismail (عَلَيْهِ ٱلسَّلَامُ).
Ibrahim's truthfulness and prophetic status set the tone for the moral and spiritual lessons that follow.

إِذْ قَالَ لِأَبِيهِ يَـٰٓأَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِى عَنكَ شَيْـًٔا ٤٢

19:42 He said to his father, "O my father, why do you worship what can neither hear, nor see, nor benefit you in any way?

The verse captures a moment of heartfelt reasoning between Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) and his father, who was an idol-maker and worshipper of false gods. It shows Ibrahim's wise and loving approach to correcting false worship. He appeals to reason, maintains respect, and invites his father to reflect on the nature of what he worships — setting a timeless example for how to guide others toward truth.

يَـٰٓأَبَتِ إِنِّى قَدْ جَآءَنِى مِنَ ٱلْعِلْمِ مَا لَمْ يَأْتِكَ فَٱتَّبِعْنِىٓ أَهْدِكَ صِرَٰطًا سَوِيًّا ٤٣

19:43 O my father, there has come to me knowledge that never came to you. So, follow me and I will guide you along a straight way.

The verse continues Prophet Ibrahim's (عَلَيْهِ ٱلسَّلَامُ) heartfelt appeal to his father, who was steeped in idol worship. It shows Ibrahim's balance of compassion, conviction, and clarity. He appeals to his father's heart and mind, offering divine guidance without arrogance.

يَـٰٓأَبَتِ لَا تَعْبُدِ ٱلشَّيْطَـٰنَ ۖ إِنَّ ٱلشَّيْطَـٰنَ كَانَ لِلرَّحْمَـٰنِ عَصِيًّا ٤٤

19:44 O my father, do not worship the devil. The devil is disobedient to the Most Gracious.

Ibrahim (عَلَيْهِ ٱلسَّلَامُ) lovingly but firmly warns his father that idol worship is not just error — it's allegiance to Satan. He urges him to turn back to the path of mercy, truth, and obedience to Allah.

يَـٰٓأَبَتِ إِنِّيٓ أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِّنَ ٱلرَّحۡمَـٰنِ فَتَكُونَ لِلشَّيۡطَـٰنِ وَلِيًّا ٤٥

19:45 O my father, I fear that a punishment from the Most Gracious will afflict you, and you become an ally of the devil."

This verse teaches us how to approach loved ones with care when guiding them spiritually. Ibrahim (عَلَيْهِ ٱلسَّلَامُ) is expressing deep concern for his father's spiritual fate. He fears that if his father continues in idol worship, he will be deprived of Allah's mercy and face divine punishment, ultimately aligning himself with Satan in the Hereafter.

Ibn 'Aashoor explains that Ibrahim is warning of the consequences of idol worship, which leads to spiritual ruin and companionship with the devil.

قَالَ أَرَاغِبٌ أَنتَ عَنْ ءَالِهَتِى يَـٰٓإِبۡرَٰهِيمُ لَئِن لَّمۡ تَنتَهِ لَأَرۡجُمَنَّكَ وَٱهۡجُرۡنِى مَلِيًّا ٤٦

19:46 He said, "Are you renouncing my gods, O Ibrahim? If you do not desist, I will stone you. So, leave me alone for a while."

The verse captures the painful moment when Prophet Ibrahim's father felt offended by Ibrahim's challenge to the family's traditional beliefs.

"***I will stone you***" shows how deeply entrenched his father is in his beliefs—he's willing to harm his own son to defend them. "***Leave me alone***" signals a breakdown in their relationship. This moment was a test of Ibrahim's resolve and character. Despite the threat, he remained respectful and does not retaliate.

Ibn Kathir notes that this was not just a personal rejection—it was a societal one. Ibrahim's father was likely a prominent figure in idol-making, so Ibrahim's message threatened both belief and livelihood.

قَالَ سَلَـٰمٌ عَلَيۡكَ سَأَسۡتَغۡفِرُ لَكَ رَبِّىٓ إِنَّهُۥ كَانَ بِى حَفِيًّا ٤٧

19:47 He said, "Peace be upon you. I will ask my Lord to forgive you; He has been Kind to me.

Despite being told he would be stoned and cast out, Ibrahim replies with grace and compassion. "***I will ask my Lord to forgive you***"

وَأَعۡتَزِلُكُمۡ وَمَا تَدۡعُونَ مِن دُونِ ٱللَّهِ وَأَدۡعُواْ رَبِّى عَسَىٰٓ أَلَّآ أَكُونَ بِدُعَآءِ رَبِّى شَقِيًّا ٤٨

19:48 And I will withdraw from you, and from what you pray to instead of Allah. And I will pray to my Lord, and I hope I will not be disappointed in my prayer to my Lord."

The verse is the continuation of Prophet Ibrahim's response to his father's rejection and threat. It marks a turning point in their relationship and in Ibrahim's spiritual journey. The verse also teaches us that faith sometimes requires walking away from even close relationships if they lead one away from truth. Despite the heartbreak, Ibrahim (عَلَيْهِ ٱلسَّلَامُ) remained composed and hopeful. His words reflect tawakkul (اعتماد). That is, complete trust in Allah's mercy and justice.

Al-Razi notes that Ibrahim's withdrawal wasn't just physical—it was ideological. He was severing ties with shirk (associating partners with Allah).

Ibn Kathir highlights that this moment is echoed in other parts of the Quran, showing Ibrahim's unwavering stance against idolatry.

فَلَمَّا ٱعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ وَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا ٤٩

19:49 When he withdrew from them, and from what they worship besides Allah, We granted him Is'haq and Yaqub. And each We made a Prophet.

Prophet Isma'il (عَلَيْهِ ٱلسَّلَامُ) was already born before the events referenced in Surah Maryam (19:49). According to both Islamic and biblical traditions, Isma'il was the first son of Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ), born to him through Hajar (Hagar), Sarah's handmaiden. His birth occurred when Ibrahim (عَلَيْهِ ٱلسَّلَامُ) was 86 years old.

Isma'il was born in the region of Canaan, but he and his mother Hajar were later taken to the valley of Mecca by Ibrahim, as part of a divine plan. This is where the Ka'abah was eventually built.

Prophet Is'haq (Isaac) (عَلَيْهِ ٱلسَّلَامُ), mentioned in ayah (19:49) above, was born later—when Ibrahim was around 100 years old. His birth predates the birth of Isaac by roughly 14 years. So, by the time Ibrahim withdrew from his people (as mentioned in 19:49), Isma'il was already alive and possibly living in Mecca. *****(See section below on Makkah)

As to why is Isma'il not mentioned in ayah (19:49) above? The verse emphasises the prophetic lineage through Isaac and Jacob, which was central to the Children of Israel. Isma'il is mentioned in other verses (e.g., Surah Al-Baqarah (2:133)) as part of the broader Abrahamic legacy, especially in connection to the Arab lineage and the Prophet Muhammad ﷺ.

وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ٥٠

19:50 And We gave them freely of Our mercy, and gave them a noble reputation of truth.

The verses (19:49-50) of Surah Maryam, continues the praise of the prophetic lineage of Ibrahim (عَلَيْهِ ٱلسَّلَامُ), Is'haq (Isaac), and Yaqub (Jacob) mentioned in the previous verse.

"…***gave them a noble reputation of truth***" Allah (سُبْحَانَهُ وَتَعَالَى) bestowed His special mercy upon these prophets, honoured them with a legacy of truthfulness and righteousness. Their names became synonymous with integrity, sincerity, and devotion to Allah (سُبْحَانَهُ وَتَعَالَى). Even centuries later, they are revered across religions and cultures.

After Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) emigrated, Ur faced a series of disasters. The **Elamites** invaded, captured Nimrod and the idol of Nannar, and shifted power to **Larsah**, whose chief god was Shamash, the sun god.

The Elamites were an ancient civilization that flourished in the southwestern region of modern-day Iran and parts of southern Iraq, particularly around the fertile lowlands of Khuzestan and Ilam provinces. Their civilization spanned from around 3200 BCE to 539 BCE, making them one of the earliest and most enduring cultures of the Ancient Near East.

Larsah is most likely a variant spelling of Larsa, an important ancient city-state in southern Mesopotamia, located in what is now Dhi Qar Governorate, Iraq.

Eventually, Babylon rose under an Arab dynasty and took control of both Ur and Larsah, leading to the collapse of Ur's religious and political system. The people lost faith in Nannar, who had failed to protect them.

The Ka'abah

The legacy of Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) is inseparable from two monumental pillars of Islamic tradition: the Ka'abah and the Udhiya (sacrificial offering). His unwavering submission to Allah's command led to the construction of the Ka'abah alongside his son Isma'il (عَلَيْهِ ٱلسَّلَامُ).

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَٰلَمِينَ ٩٦

3:96 ***Behold, the first House*** (of Prayer) ***established for mankind is the one at Bakkah: it is full of blessing and a centre of guidance for the whole world*****.**

The name **Bakkah** is an ancient name for the city of **Makkah.** The name change itself isn't clearly documented with a specific date, but it's widely believed that Bakkah refers to the sacred area around the Ka'abah, while Makkah became the more commonly used name for the city over time.

The first sacred House (of prayer) is called **Ka'abah** which was first built by Ibrahim (عَلَيْهِ ٱلسَّلَامُ). Before Prophet Muhammad (ﷺ) cleansed the Ka'abah, it was surrounded by 360 idols (worshipped by the pre-Islamic Arabs) include:

Hubal: The chief idol, placed inside the Kaaba, worshipped by the Quraysh tribe.

Al-Lat: Known as "The Goddess," worshipped in the form of a stone.

Al-Uzza: Associated with power and the morning star.

Manat: The goddess of fate and destiny.

This verse (2:127) below from Surah Al-Baqarah, offers a glimpse into the spiritual legacy of Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) and his son Isma'il (Ishmael) (عَلَيْهِ ٱلسَّلَامُ) as they

وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ١٢٧

2:127 ***Recall when Ibrahim and Isma'il raised the foundations of the House, praying: "<u>Our Lord! Accept this from us</u>; You are All-Hearing, All-Knowing.*** (Surah Al-Baqarah)

This act of building the Ka'abah was not just architectural—it was deeply spiritual, symbolizing obedience, sacrifice, and the establishment of monotheism. It is far more than a physical structure—it's a spiritual

compass, **a symbol of unity**, and a reminder of divine purpose.

The Ka'abah is regarded as the first house of worship for humanity, symbolizing pure monotheism and the rejection of idolatry. While some scholars attribute its original construction to Prophet Adam (عَلَيْهِ ٱلسَّلَامُ) or angels, the most widely accepted view is that Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ), under divine instruction, built it in Makkah after settling his wife Hajar and son Isma'il (عَلَيْهِ ٱلسَّلَامُ). Though the exact date is unknown, its purpose as a sanctuary for Tawḥīd (divine unity) remains central to Islamic belief.

وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا تُشْرِكْ بِى شَيْـًٔا وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ٢٦

22:26 ***And remember when We showed Ibrahim the site of the House*** (saying)***: 'Do not associate anything with Me and purify My House for those who perform Tawaf and those who stand up for prayer and those who bow and prostrate.***" (Surah Al-Hajj)

According to Islamic tradition, Angel Jibreel (عَلَيْهِ ٱلسَّلَامُ) guided Prophet Ibrahim to the exact location where the original foundations of the Ka'abah had once stood, tracing back to Adam (عَلَيْهِ ٱلسَّلَامُ). Ibrahim and his son Ismail then raised the foundations of the Ka'abah together. As they built the Ka'abah, Prophet Ibrahim stood on a stone—now known as **Maqam Ibrahim**—which miraculously elevated to help him reach higher levels of the structure. His footprint remained imprinted on the stone, which is preserved near the Ka'abah today. The Ka'abah's **cube** shape and unadorned black cloth (**Kiswah**) reflect humility and simplicity, reminding believers that faith is not about grandeur but sincerity. Muslims around the world face the Ka'abah during prayer (**Qiblah**), symbolizing the (**تَوْحِيد**) **"Oneness of God"** and the **unity of the Ummah**. It transcends race, nationality, and language—millions bow toward the same point, reinforcing the idea of universal submission to Allah.

Pilgrimage and Sacrifice

The Ka'abah is the focal point of Hajj, a journey of spiritual rebirth, self-purification, and submission. Circumambulating the Ka'abah (Tawaf) symbolizes the soul's orbit around divine truth. Prophet Ibrahim's legacy is foundational—not just in Islam, but in Judaism and Christianity as well.

In Islam, Ibrahim (عَلَيْهِ ٱلسَّلَامُ) is known as **Khalilullah** (Friend of Allah) and a model of unwavering faith. His willingness to sacrifice his son Ismail (عَلَيْهِ ٱلسَّلَامُ) upon Allah's command exemplifies total submission.

Eid al-Adha commemorates this act. Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) left his family in the barren desert of Makkah, trusting in Allah's provision—leading to the miraculous spring of **Zamzam**.

Prophet Ismail (عَلَيْهِ ٱلسَّلَامُ) is the spiritual ancestor of Prophet Muhammad ﷺ and all Muslims. Prophet Ibrahim's prayers for a righteous nation and messenger were fulfilled in the coming of Islam:

رَبَّنَا وَٱبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُواْ عَلَيْهِمْ ءَايَـٰتِكَ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ١٢٩

2:129 ***Our Lord! Raise up in the midst of our offspring a Messenger*** (Muhammad) ***from among them who shall recite to them Your verses, and instruct them in the Book*** (Qur'an) ***and in Wisdom, and purify their lives. Verily, You are the Most Mighty, the Most Wise."*** (Surah Al-Baqarah)

This has been said in order to indicate that the advent of Muhammad (ﷺ) was in fact God's response to the prayer of Ibrahim (عَلَيْهِ ٱلسَّلَامُ).

Udhiya (Sacrifice)

فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعۡيَ قَالَ يَٰبُنَيَّ إِنِّيٓ أَرَىٰ فِي ٱلۡمَنَامِ أَنِّيٓ أَذۡبَحُكَ فَٱنظُرۡ مَاذَا تَرَىٰۚ قَالَ يَٰٓأَبَتِ ٱفۡعَلۡ مَا تُؤۡمَرُۖ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ ١٠٢

37:102 ***And when he was old enough to go about and work with him, Ibrahim said to him: 'My son, I see in my dream that I am slaughtering you. So, consider*** (and tell me) ***what you think.' He said: 'Do as you are bidden. You will find me, if Allah so wills, among the steadfast.***'"

This verse from Surah As-Saffat, captures one of the most emotionally profound and spiritually significant moments in the Qur'an: the test of Prophet Ibrahim's obedience and his son Isma'il's submission to the will of Allah.

"When he was old enough to go about and work with him…" This marks a stage where Isma'il is no longer a child but a youth capable of assisting his father—physically and mentally mature enough to understand serious matters. Their bond is strong, built on shared labour and spiritual values.

"***I see in my dream that I am slaughtering you***…" Ibrahim (عَلَيْهِ ٱلسَّلَامُ) receives a divine command through a dream. In Islamic theology, dreams of prophets are considered revelation.
He doesn't act impulsively—he shares the vision with his son, showing transparency and respect.

"***So consider what you think***…" This is not a request for permission but an invitation to reflect and respond. It shows Ibrahim's tenderness and the depth of their relationship. It also highlights the consultative nature of prophetic parenting—he treats his son as a spiritual partner.

"***Do as you are bidden***…" Isma'il's response is one of pure submission. He doesn't hesitate or resist. Isma'il's words reflect trust in Allah (سُبْحَانَهُ وَتَعَالَى), trust in his father, and personal resolve.

"***You will find me, if Allah so wills, among the steadfast***."

Isma'il acknowledges that strength comes from Allah (سُبْحَانَهُ وَتَعَالَى). His humility is evident—he doesn't boast about his courage but attributes it to divine will.

This is a model of **taqwa** (God-consciousness) and **sabr** (patience). This moment is commemorated in **Eid al-Adha**, where Muslims around the world perform **Udhiya** (**Qurbani)** "**sacrifice**" to honour the legacy of submission. It teaches that true faith requires sacrifice, not just of possessions but of what we love most. It also affirms that divine tests are not punishments, but opportunities to rise spiritually.

Udhiya is performed after the Eid al-Adha prayer, during the 10th to 13th of Dhul-Hijjah (the last month of the Islamic calendar). The eligible Animals are: Sheep, goats, cows, and camels—each must meet age and health criteria. As for distribution: The meat is divided into three parts:

One-third for the family
One-third for relatives and friends
One-third for the poor and needy

CIRCUMCISION

Circumcision is not mentioned in the Qur'an regarding either Prophet Ibrahim(عَلَيْهِ ٱلسَّلَامُ), but it is clearly affirmed in authentic Hadith that Prophet Ibrahim (عليه السلام) circumcised himself at the age of 80.

Sahih al-Bukhari (6298), Narrated by Abu Huraira:

"Ibrahim (عليه السلام) circumcised himself after he was eighty years old, and he did so with an **adze** (قدوم) – a carpenter's blade, showing his devotion despite the difficulty. [An adze is a traditional woodworking tool that resembles an axe but with a key difference: its blade is set perpendicular to the handle, rather than in line with it.] Ahadith establishes circumcision as a prophetic tradition and a universal practice of purity.

According to the Genesis (17: 15-25) "*And God said unto Ibrahim* (عَلَيْهِ ٱلسَّلَامُ)*, as for Sarai thy wife, ... I will bless her and give thee a son also of her: . . .. and thou shalt call his name Isaac . . .. . . which Sarah shall bear unto thee at this set time in the next year And Ibrahim* (عَلَيْهِ ٱلسَّلَامُ)

took Ismael his son and .....every male among the men of Abrahm's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him. And Abrahm was ninety years old and nine, when he was circumcised in the flesh of his foreskin. And Ismael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. " According to Genesis (21:5) *"And Abrahm was hundred years old, when his son Isaac was born unto him."*

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Lut (Lot)

لُوطٌ عَلَيْهِ ٱلسَّلَامُ

(2000-2300 BC)

Background

Prophet Lūṭ (لُوطٌ), known as Lot in the Hebrew Bible, was the son of Haran—the brother of Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ). His grandfather was Terah, who also fathered Ibrahim. According to the Hebrew Bible, Lūṭ had two sisters: Milcah and Iscah. Milcah later married Nahor, another of Ibrahim's brothers, and she is recognised as the grandmother of Rebekah, who would go on to marry Prophet Ishaq (Isaac) (عَلَيْهِ ٱلسَّلَامُ). Iscah, on the other hand, is a more obscure figure, and some Jewish traditions even associate her with Sarah (Ibrahim's wife), though this is not universally accepted.

Prophet Lūṭ had two daughters; their names are not mentioned in the Qur'an or the Bible. According to the Jewish belief (**Genesis 19:30–38**), after the destruction of Sodom and Gomorrah, Prophet Lūṭ and his two daughters took refuge in a cave in the mountains. Believing that no other humans had survived and that the world was effectively depopulated, the daughters feared the extinction of their family line. They initiated relations with their father and produced two sons, Moab and Ben-Ammi—ancestors of the **Moabites** and **Ammonites**. They lived east of the Jordan River, in what is now modern-day Jordan.

In Islam, the Prophet Lūṭ is honoured as a righteous man who opposed corruption among his people. The cave incident is absent, and Islamic tradition avoids attributing such acts to prophets.

وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ ٱلْفَـٰحِشَةَ وَأَنتُمْ تُبْصِرُونَ ٥٤

27:54 ***We also sent Lot, and recall when he told his people: "Do you commit shameless acts with your eyes open?***

Prophet Lūṭ or Lot (لُوطً) is a significant figure in both Islamic and Judeo-Christian traditions, known for his moral stance and dramatic escape from divine punishment upon the cities of Sodom and Gomorrah. Lut (عَلَيْهِ ٱلسَّلَامُ) lived during the Biblical patriarchal period, which is estimated to be around 2000-2300 BC. This was a time when the ancestors of Israel, including Lut (عَلَيْهِ ٱلسَّلَامُ) and his uncle Ibrahim (عَلَيْهِ ٱلسَّلَامُ), lived as nomadic people in the land of Canaan.

Lut (عَلَيْهِ ٱلسَّلَامُ) is most famously associated with the story of the destruction of Sodom and Gomorrah, which is believed to have taken place around 1890 BC. According to the Hebrew Bible, Lut (عَلَيْهِ ٱلسَّلَامُ) accompanied Ibrahim (عَلَيْهِ ٱلسَّلَامُ) on his journey from Ur to Canaan, where they settled in the hills of Bethel. Later, due to famine, both Lut and Ibrahim (عَلَيْهِ ٱلسَّلَامُ) journeyed into Egypt.

The Prophethood

Lut (عَلَيْهِ ٱلسَّلَامُ) was granted prophethood during the time of his uncle, Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ), after migrating with Ibrahim from Ur to Canaan, Lut (عَلَيْهِ ٱلسَّلَامُ) was appointed by Allah (سُبْحَانَهُ وَتَعَالَى) as a messenger to the people of Sodom and Gomorrah.

While the Qur'an does not specify an exact age or date for when Lut (عَلَيْهِ ٱلسَّلَامُ) received prophethood, Islamic tradition places his mission shortly after Ibrahim's own call to prophethood. Lut was sent to a society steeped in corruption and immorality, and his role was to call them to monotheism and moral reform.

The prophet Lut (عَلَيْهِ ٱلسَّلَامُ) is mentioned in the same ayah (11:70) of Surah Hūd; when the prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) received two strangers, who had come to give him good news about the birth of their second son Ishaq (عَلَيْهِ ٱلسَّلَامُ) “Isaac”.

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ ٱلرَّوْعُ وَجَآءَتْهُ ٱلْبُشْرَىٰ يُجَٰدِلُنَا فِى قَوْمِ لُوطٍ

11:74 ***"When the fear had left Abraham and the glad tidings had reached him, he*** (Ibrahim) ***began to argue with Us <u>concerning the people of Lut</u>."***

This verse is part of the narrative where angels, in human form, visit Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) to deliver two messages:

1. Glad tidings of a son—(إِسْحَاق) "Ishaq" Isaac —and grandson Jacob (Yaqub).
2. Impending punishment for the people of Prophet Lut

"***When the fear had left Abraham***…" Ibrahim (عَلَيْهِ ٱلسَّلَامُ) initially felt fear when the guests (angels) didn't eat his food, a sign in Arab culture that they might be hostile. But, once they revealed their identity and purpose, his fear subsided. "…***and the glad tidings had reached him***…" The angels gave him the good news of a son despite his and his wife's old age. This lifted his spirits and reassured him.

"…***he began to argue with Us <u>concerning the people of Lot</u>***." Ibrahim (عَلَيْهِ ٱلسَّلَامُ), known for his compassion, began pleading on behalf of the people of Prophet Lut. Ibrahim (عَلَيْهِ ٱلسَّلَامُ) had hoped that they might be spared if there were righteous individuals (Lut) among them. The "argument" was not defiance but a heartfelt intercession, reflecting his mercy and concern for humanity.

إِنَّ إِبْرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٌ مُّنِيبٌ

11:75 "Indeed, Abraham was forbearing, tender-hearted, and ever turning to Allah."

يَٰٓإِبْرَٰهِيمُ أَعْرِضْ عَنْ هَٰذَآ ۖ إِنَّهُۥ قَدْ جَآءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ ءَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ

11:76 "O Abraham, turn away from this. Indeed, the command of your Lord has come, and indeed, upon them is a punishment that cannot be repelled."

This verse is a divine response to Prophet Ibrahim's heartfelt intercession for the people of Lut, who were steeped in corruption. "***O Abraham, turn away from this***…" A gentle but firm instruction to stop pleading. Not a rebuke, but a boundary: even the most compassionate prophet must accept divine justice. "***Indeed, the command of your Lord has come***…" The decree is final. The punishment is not pending—it's already in motion. This affirms that divine decisions are not arbitrary but based on complete knowledge and justice. "***A punishment that cannot be repelled***…" No force, plea, or delay can stop it. This underscores the

gravity of the people's transgression and the certainty of divine retribution.

وَلَمَّا جَآءَتۡ رُسُلُنَآ إِبۡرَٰهِيمَ بِٱلۡبُشۡرَىٰ قَالُوٓاْ إِنَّا مُهۡلِكُوٓاْ أَهۡلِ هَٰذِهِ ٱلۡقَرۡيَةِۖ إِنَّ أَهۡلَهَا كَانُواْ ظَٰلِمِينَ ٣١

29:31 When Our emissaries brought the good news to Ibrahim, and said: "We are surely going to destroy the inhabitants of this city; its <u>inhabitants</u> are immersed in wrong-doing."

"This habitation" refers to the territory of the people of Lot (عَلَيْهِ ٱلسَّلَامُ). The Prophet Abraham (عَلَيْهِ ٱلسَّلَامُ) at that time resided in the Palestinian city of Hebron (Al-Khalil). A few miles to the southeast of this city lies that part of the Dead Sea, which was once inhabited by the people of Lot (عَلَيْهِ ٱلسَّلَامُ) and which is now under sea water. It is a low lying area and is clearly visible from the hill country of Hebron. That is why the angels, pointing towards it, had said "We are going to destroy this habitation, immersed in wrong-doing (homosexuality in the main)."

The angels who appeared before the Prophet Ibrahim (Abraham) (عَلَيْهِ ٱلسَّلَامُ) before they visited Lut (عَلَيْهِ ٱلسَّلَامُ) are not specifically named in the Qur'an. However, in Islamic tradition, their names are given as Jibril (Gabriel), Meekaa'eel (Michael), and Israafeel. Both Meekaa'eel (Michael) and Israafeel (Israfil) are mentioned in Islamic tradition, though their names are not explicitly mentioned in the Qur'an.

<u>Meekaa'eel (Michael)</u>: He is one of the archangels in Islam, responsible for providing nourishment for bodies and souls and bringing rain and thunder to Earth. While his name is not directly mentioned in the Qur'an, he is referred to in Hadith literature.

<u>Israafeel (Israfil)</u>: He is the angel who will blow the trumpet to signal the Day of Judgment. Like Meekaa'eel, Israafeel's name is not explicitly mentioned in the Qur'an but is well-known from Hadith and other Islamic texts.

After giving Ibrahim (عَلَيْهِ ٱلسَّلَامُ) the news of the birth of his son, Ishaq (Isaac), they proceeded to <u>Lut (عَلَيْهِ ٱلسَّلَامُ) to warn him of the impending destruction of his people due to their immoral behaviour.</u> it is commonly believed that three angels visited

him, one of whom was the Archangel Jibril (Gabriel) (عَلَيْهِ ٱلسَّلَامُ).

وَلَمَّآ أَن جَآءَتْ رُسُلُنَا لُوطًا سِيٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُواْ لَا تَخَفْ وَلَا تَحْزَنْ ۖ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا ٱمْرَأَتَكَ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ٣٣

29:33 ***"And when Our messengers came to Lot, he was distressed for them and felt for them great discomfort. They said, 'Fear not, nor grieve. Indeed, we will save you and your family, except your wife; she is to be of those who remain behind.'"*** (Surah al-Ankabut)

Verse (29:33) of the Qur'an recounts a vital moment in the story of Prophet Lut (عَلَيْهِ ٱلسَّلَامُ), when divine messengers—angels—arrive to deliver him from the impending destruction of his people.

The messengers (angels) came in human form, appearing as handsome young men. Lut was deeply troubled, fearing for their safety due to the corrupt behaviour of his people, who were known for their aggressive and immoral conduct toward strangers.

The phrase "***he was distressed for them***" reflects Lut's anxiety and helplessness. He knew the danger they faced and felt powerless to protect them.

The angels comforted him, assuring him that he and his family would be saved. This reassurance lifted his fear and sorrow. The verse explicitly excludes Lut's wife from salvation. According to classical tafsir, she was complicit with the wrongdoing of the people—either by betrayal or disbelief—and thus destined to remain behind and face the punishment.

Lut's distress highlights the emotional burden of being a prophet among a corrupt society. His concern for the messengers shows his protective nature and moral clarity. The exclusion of his wife underscores that salvation is based on individual belief and righteousness, not merely familial ties. The verse balances divine mercy (saving Lut and his family) with justice (punishing the guilty), reinforcing the Qur'anic theme that guidance and deliverance are granted to those who uphold truth.

وَلَمَّا جَآءَتْ رُسُلُنَا لُوطًا سِيٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَٰذَا يَوْمٌ عَصِيبٌ ٧٧

11:77 And when Our messengers came to Lot, he was perturbed by their coming and felt troubled on their account, and said: 'This is a distressing day. (Surah Hud)

Just as Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) had once been troubled by unexpected guests, Prophet Lut (عَلَيْهِ ٱلسَّلَامُ) too was deeply distressed when visited without warning. His concern intensified upon seeing that the angels—disguised in human form−appeared as strikingly handsome young men. Knowing the immoral tendencies of his people, Lut feared they would seek to exploit the visitors.

His worst fears came true: the townspeople surged toward his home, insisting on reaching the guests. Overcome with grief, Prophet Lut implored them to spare his visitors and abandon their wicked intent. In a final, anguished effort to steer them toward virtue, he offered his daughters in lawful marriage—hoping this would turn their hearts from corruption to righteousness, as reflected in the following ayah.

وَجَآءَهُۥ قَوْمُهُۥ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا۟ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ ۚ قَالَ يَٰقَوْمِ هَٰٓؤُلَآءِ بَنَاتِى هُنَّ أَطْهَرُ لَكُمْ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ فِى ضَيْفِىٓ ۖ أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ

11:78 "And his people came to him rushing. Before this they were wont to commit evil deeds. Lot said: 'My people! Here are my daughters; they are purer for you. Have fear of Allah and do not disgrace me concerning my guests. Is there not even one right-minded person in your midst?'"

"And his people came to him rushing..." This refers to the people of Prophet Lut (عَلَيْهِ ٱلسَّلَامُ) who, upon hearing of the arrival of handsome young guests (actually angels in disguise), hurried to his house with malicious intent. Their eagerness reflects their habitual indulgence in immoral behaviour, particularly the sin of approaching men with lust.

"Before this they were wont to commit evil deeds..." This line confirms that their sinful behaviour was not new—it was a persistent pattern. The Qur'an often uses this phrasing to highlight entrenched corruption in a society.

"Lot said: 'My people! Here are my daughters; they are purer for you.'" This is one of the most debated part of the verse. Scholars offer two main interpretations:
Literal: Lut (عَلَيْهِ ٱلسَّلَامُ) offers his daughters in lawful marriage, urging them to pursue a halal relationship rather than their deviant desires.
Figurative: Some scholars suggest "my daughters" refers to the women of the town, as prophets are considered spiritual fathers to their communities. In this view, Lut (عَلَيْهِ ٱلسَّلَامُ) is urging them to marry women rather than commit indecent acts. In either case, the phrase "***they are purer for you***" underscores the moral and spiritual superiority of lawful relationships.

"Have fear of Allah and do not disgrace me concerning my guests…" Lut appeals to their sense of honour and divine accountability. In Arab culture, hospitality is sacred, and harming guests is a grave dishonour. He pleads with them not to shame him by violating this trust. ***"Is there not even one right-minded person in your midst?"*** This rhetorical question expresses Lut's despair. He is searching for even a single person with moral clarity who might intervene or dissuade the mob. It highlights the depth of societal decay—no one among them stands for righteousness.

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ

11:79 They said: 'Surely you already know that we have nothing to do with your daughters. You also know well what we want.'

"we have nothing to do with your daughters" This answer from the people of Prophet Lut (عَلَيْهِ ٱلسَّلَامُ) shows that they had gone to the lowest depth of depravity and openly declared that they did not want females but males. This was proof that they had not only abandoned the natural way of purity and strayed into the unnatural way of impurity, but had also lost all interest in the natural way of gratification. They were quite open about their homosexuality and said so: ***"You also know well what we want"***.

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ ٨٠

11:80 He said: 'Would that I had the strength to set you straight, or could seek refuge in some powerful support.'

The verse (11:80) captures a moment of profound desperation and helplessness from Prophet Lut (عَلَيْهِ ٱلسَّلَامُ), as he faces a mob intent on violating his guests. Despite his warnings and pleas, the people persist in their immoral pursuit. His words reflect two wishes:

1. "***Would that I had the strength to set you straight…***" Lut wishes he had the physical or social power to confront and restrain the mob. This could mean military strength, tribal backing, or even moral authority that could compel them to change.
2. "***…or could seek refuge in some powerful support***." He longs for a strong ally or protector—(رُكْنٍ شَدِيدٍ) a "***corner of strength***"—to shield himself and his guests.

Prophet Lut (عَلَيْهِ ٱلسَّلَامُ) was deeply troubled. Feeling overwhelmed, he turned to Allah (سُبْحَانَهُ وَتَعَالَى), asking for help against the aggressive crowd. The angels, seeing his distress, comforted him and let him know that they had come with a mission from Allah. They told him that the time for punishment was near, and that he and his family would soon be saved, except for those who had chosen to stay behind in disbelief.

قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ ۖ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ ۖ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ ۚ إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۚ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

11:81 ***"They*** (the angels) ***said: 'O Lut! We are indeed messengers of your Lord. They will never be able to harm you. So set out with your family during a part of the night, and <u>let none of you look back</u>—except your wife; she will be struck by what strikes them. Their appointed time is the morning. Is not the morning near?"*** (Surah Hud).

This is when the angels reveal their true identity to Prophet Lut (عَلَيْهِ ٱلسَّلَامُ). Until now, they had appeared as handsome young men, which triggered the sinful desires of Lut's people and placed him in a deeply vulnerable position. His fear and helplessness culminated in the previous verse (11:80), where he wished for strength or support.

"***O Lut!***" The angels address him directly and intimately, offering reassurance and divine authority. "***We are***

indeed messengers of your Lord…" This declaration lifts the veil: these were not ordinary guests, but angels sent by Allah (سُبْحَانَهُ وَتَعَالَى). Their presence is not just symbolic—it heralds divine intervention and justice.

"***They will never be able to harm you***." This is a guarantee of protection. Despite the mob's aggression, Lut (عَلَيْهِ ٱلسَّلَامُ) is under divine safeguarding. The angels affirm that the people's power is limited and ineffective against Allah's will.

"***…and let no one of you turn around…"*** The angels instructed Prophet Lut (عَلَيْهِ ٱلسَّلَامُ) and his followers to leave the city immediately and not look back as they fled. This was a direct command tied to the impending punishment that was about to descend on the people of Lut. Turning around would mean witnessing the divine destruction—a sight not meant for the righteous.

Despite this warning, Lut's wife turned back—either physically or in her heart—and was left behind, as mentioned in the same verse: "…***except your wife***; she will be among those who remain behind." Her fate became a symbol of spiritual misalignment despite physical proximity to a prophet.

This command also holds a deeper spiritual and psychological message:

Do not linger emotionally: It's a call to detach from a corrupt environment and not let nostalgia or grief pull you back.

Do not hesitate or doubt: Turning around could imply second-guessing Allah's command or being reluctant to leave behind what was familiar.

Focus on salvation: The path forward was one of safety and obedience; looking back could mean distraction or disobedience.

Another intriguing aspect of this story is that Lut (عَلَيْهِ ٱلسَّلَامُ) was no less than a prophet of Allah (سُبْحَانَهُ وَتَعَالَى), and yet his wife did not have much confidence in him. Despite her husband's warning about the destruction of Sodom and Gomorrah, she refused to accompany him. This passage illustrates that those relationships, including those with your wife, hold no significance on the Day of Resurrection. Every individual bears the responsibility for their actions. The

Qur'an makes numerous references to the story of Sodom and Gomorrah, starting with Surah an-Naml:

وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ ٱلْفَٰحِشَةَ وَأَنتُمْ تُبْصِرُونَ

27:54 ***"And*** [remember] ***Lut, when he said to his people: 'Do you commit the shameful act while you see*** [its evil] ***clearly?'"***

This verse revisits the mission of Prophet Lut (عَلَيْهِ ٱلسَّلَامُ) and his confrontation with his people's immoral behaviour. It's part of a broader Qur'anic pattern where the stories of past prophets are retold to reinforce moral lessons and divine justice.

"Do you commit the shameful act…" The word "الفاحشة" (al-fāḥishah) refers to a grossly indecent act, understood by classical scholars to mean homosexual relations between men, which was rampant among the people of Sodom.

This term is used in the Qur'an to describe acts which violate natural and moral boundaries.

"…***while you see*** [its evil] ***clearly?***" This clause adds a layer of moral indictment; that is, they knew that their doings were morally wrong—either through conscience, reason, or prophetic warning—yet they persisted.

أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ تَجْهَلُونَ

27:55 ***"Do you really approach men with lust instead of women? No, you are a people acting ignorantly."***

This verse continues Prophet Lut's direct confrontation of his people's immoral behaviour. It's a rhetorical and moral indictment, exposing the unnatural and spiritually blind nature of their actions.

"***Do you really approach men with lust instead of women?***" This highlights the unnatural inversion of sexual desire. The Qur'an consistently frames this behaviour as a deviation from the divinely ordained path of human intimacy—marriage between man and woman. The word "شَهْوَةً" (lust) emphasizes that their actions are driven not by love, commitment, or morality, but by base desire.

"***No, you are a people acting ignorantly.***" The phrase "تَجْهَلُونَ" (ignorant) doesn't just mean lacking knowledge—it implies moral blindness, arrogance, and recklessness.

In Qur'anic usage, **jahl** often refers to a state of spiritual foolishness, where one knowingly rejects truth and guidance.

Consequences of homosexuality include extreme risks of sexually transmitted diseases (STDs), physical injuries, mental disorders, a shorter life span, homophobia, stigma, and discrimination.

فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓاْ أَخْرِجُوٓاْ ءَالَ لُوطٍ مِّن قَرْيَتِكُمْۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ

27:56 ***"But the only answer of his people was: 'Expel the family of Lut from your town! They are people who want to remain pure!'"***

The verse (27:56) shows how the people of Sodom had completely lost their sense of right and wrong. Instead of listening to Prophet Lut's advice and thinking about their actions, they reacted with anger and mockery.

When they said, "***Expel the family of Lut***…", they weren't trying to fix their behaviour—they just wanted to get rid of the ones reminding them of the truth. And when they added, "***They are people who want to remain pure!***", they didn't mean it as a compliment. They said it sarcastically, as if being pure was something strange or bad. In their twisted mindset, anyone who stood for goodness and morality was treated like an outsider.

To put it in another way, when a society becomes deeply immersed in sin, virtue itself becomes offensive. The verse shows how **jahl** (ignorance) isn't just lack of knowledge—it's a rejection of truth, even when it's clear and present. The Qur'an uses jahl not merely to describe ignorance, but to expose a spiritual condition—a wilful blindness to truth. The Qur'an's portrayal of jahl is a warning: when truth is mocked, and purity is punished, a society is on the brink of divine justice. Yet, every prophet responds with patience, clarity, and unwavering commitment to guidance.

The destruction of Sodom and Gomorrah

The exact location of Sodom and Gomorrah is not known for sure, but some scholars believe that they are located under or near the Dead Sea, which is a large Salt Lake between Israel and Jordan. It is the lowest point on Earth. Its water is so salty that nothing can survive in it. Some people think that this is a sign of God's judgement on the region and that the salt pillars along the shore are the remains of Lut's wife, who turned into a pillar of salt when she looked back at the burning cities.

Thus, God destroyed the nation of Sodom and Gomorrah. According to the Talmud (Jewish Book of Laws and Rituals), there were four more big cities besides Sodom and Gomorrah. The land between these cities looked like one big garden for miles around, and it charmed the onlookers. However, the Dead Sea, also known as Lut's Sea, now covers the entire land, making it impossible to accurately locate those cities.

The current Bible portrays Prophet Lut in a blemished light. Even his mission to the plains of Jordan has been described as a migration to fertile land after "a strife between the herdsmen of Ibrahim's (عَلَيْهِ ٱلسَّلَامُ) cattle and the herdsmen of Lut's cattle.". (Genesis 5: 12, 13).

The **herdsmen** of Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) are not named or described in detail in Islamic sources. However, both Islamic and biblical traditions acknowledge that Ibrahim (عَلَيْهِ ٱلسَّلَامُ) was a man of considerable wealth, including livestock, which implies he had herdsmen—servants or workers who managed his flocks.

Although Lut (عَلَيْهِ ٱلسَّلَامُ), like his uncle Ibrahim (عَلَيْهِ ٱلسَّلَامُ), was born in Ur, Mesopotamia, the people of Sodom and Gomorrah are called the people of Lut (عَلَيْهِ ٱلسَّلَامُ), because that's where he spent most of his life. Lut was sent to Sodom and Gomorrah to preach Tawḥīd and renounce the noxious act of homosexuality.

٢٩ أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ ۖ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ

29:29 "Indeed, you approach men with desire, commit highway robbery, and practice evil in your

gatherings." And the answer of his people was only that they said, "Bring us the punishment of Allah, if you should be of the truthful."

This verse is part of the narrative about Prophet Lut (عَلَيْهِ ٱلسَّلَامُ) and his people.

"***You approach men with desire***" refers to the act of homosexuality, which was rampant among his people and condemned in Islamic teachings. They were also known to ambush travellers, robbing and possibly assaulting them.

"***Practice evil in your gatherings***" implies that their immoral acts were not hidden—they were done openly and shamelessly in social settings. Instead of repenting or reflecting, the people mock Lut and challenge him: "Bring us the punishment of Allah, if you are truthful." This shows their arrogance and disbelief, daring the Prophet to invoke divine punishment as proof.

The verse (29:29) highlights how societal norms can become corrupted when evil is normalized and even celebrated. Like other prophets, Lut warned his people with clarity and courage, but they responded with ridicule. Their challenge would eventually be met with destruction, as detailed in later verses.

The People of Sodom and Gomorrah did not hide their perversions. Instead of repenting, they challenged the prophet Lut (عَلَيْهِ ٱلسَّلَامُ) to "bring on Allah's punishment if you are so straight." The challenge sounds familiar enough; it matches the pomposity of the people of Thamud, ʿĀd, or Noah. Even today, phrases like "bring it on" or "do your worst" indicate a thought process of not caring or fearing Yaum al-Qiyamah (**يوم القيامة**). Lut (عَلَيْهِ ٱلسَّلَامُ), recognising that the people weren't paying much attention to his preaching, prayed to Allah (سُبْحَانَهُ وَتَعَالَى) for help.

٣٠ قَالَ رَبِّ انْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ

29:30 "O my Lord, help me against these mischief makers."

Lut's prayers were answered. Incidentally, the angels who were sent to Lut (عَلَيْهِ ٱلسَّلَامُ) had first visited the Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ). After giving him the good news about the birth of his son Ishaq (عَلَيْهِ ٱلسَّلَامُ), they told Ibrahim (عَلَيْهِ ٱلسَّلَامُ) that their mission was to destroy the people of Lut

(عَلَيْهِ ٱلسَّلَامُ). It shows that the prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) was already aware of the destruction of Sodom and Gomorrah.

At first, according to the initial part of this story related in “Surah Hūd," the Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) was uneasy to see the angels in human form. He knew that the appearance of angels in human form was always a prelude to something dangerous. Being such a gentle soul, known for his kindness, Ibrahim (عَلَيْهِ ٱلسَّلَامُ) began to pray for Allah’s mercy for the people of Sodom and Gomorrah. It's possible that he was unaware that the wrongdoers had reached a point of no return. The Lord has issued his decree, and there is no way to evade the punishment.

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ

2:7 Allah has sealed their hearts and their hearing, and a covering has fallen over their eyes. They deserve severe chastisement.

Ayah (2:7) can apply to many situations, and in this case, it helps explain why the people of Prophet Lut (عَلَيْهِ ٱلسَّلَامُ) refused to listen. Allah (سُبْحَانَهُ وَتَعَالَى) had sealed their hearts and minds—they were completely closed off to guidance. No matter what Lut (عَلَيْهِ ٱلسَّلَامُ) said, they weren’t willing to change. Given their attitude, the punishment was bound to happen. They challenged it—and it came.

فَأَنجَيْنَـٰهُ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ قَدَّرْنَـٰهَا مِنَ ٱلْغَـٰبِرِينَ ٥٧

27:57 Eventually We saved (Lot) ***and his family, except his wife. We had decreed that she should be among those who would remain behind.***

This verse refers to the divine rescue of Prophet Lut (عَلَيْهِ ٱلسَّلَامُ) and the destruction of his people due to their persistent wrongdoing. “We saved him and his family”: Allah (سُبْحَانَهُ وَتَعَالَى) protected Lut and those who believed with him from the punishment. “Except for his wife”: She is excluded because, although part of his household, she was not spiritually aligned with him. According to Islamic tradition, she sided with the corrupt people and did not share Lut’s faith. “Destined to be of those who remained behind”: This means she was among those who were destroyed. Her fate was sealed due to her betrayal and disbelief.

The verse (27:57) highlights that salvation is based on faith and righteousness, not just family ties. It also shows that Allah's mercy is precise—those who truly follow the path of truth are saved, while those who reject it face consequences. Spiritual loyalty matters more than blood relations: Even a prophet's wife was not spared if she chose disbelief. Being close to righteous people doesn't guarantee safety if one's heart is corrupt. The phrase "destined" reflects that Allah's knowledge and justice are absolute.

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ مَنْضُودٍ ٨٢

11:82 ***"So when Our command came, We turned the city upside down and rained upon it stones of layered hard clay."***

This verse refers to the divine punishment inflicted upon the people of Lut for their persistent immorality and defiance of prophetic guidance:

"***Our command came***": This marks the moment Allah's decree for destruction was executed. Probably the scourge came in the form of a horrible earthquake which turned their habitations upside down and the explosion of a volcano which rained stones on them.

According to Ibn Kathir, this occurred at sunrise.

"***We turned it upside down***": The cities of Sodom and Gomorrah were physically overturned. Classical tafsir (e.g., Al-Jalalayn) explains that Angel Jibreel (Gabriel) lifted the cities to the sky and then dropped them, reversing their structure. "***Rained upon it stones of layered hard clay***": The Arabic word (**سِجِّيلٍ**) sijjīl refers to stones made of baked clay, extremely hard and compact.

These stones were said to be (**مَنْضُودٍ**) "manḍūd" "layered" or "stacked", possibly indicating they were prepared in the heavens for this punishment. Some scholars mention that each stone was marked with the name of its intended target.

The verse is part of a broader Qur'anic theme: divine justice against communities that reject prophetic warnings. The destruction of Lut's people is one of the most vivid examples, emphasizing:

The gravity of moral corruption.

The certainty of divine retribution.

The power of Allah to overturn even the most established societies.

مُسَوَّمَةً عِنْدَ رَبِّكَ ۖ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ٨٣

11:83 marked from your Lord. Nor is the punishment far off from the wrong-doers.

The verse (11:83), continues the account of the destruction of the people of Prophet Lut. The verse elaborates on the divine punishment described in the previous verse (11:82), emphasizing its precision and relevance beyond just one community:

"***Marked from your Lord***" (**مُسَوَّمَةً عِنْدَ رَبِّكَ**)

"Musawwamatun 'inda Rabbik" The stones that rained down were specifically marked—each one designated for a particular individual. This shows the intentionality and justice of the punishment—it wasn't random or indiscriminate. "***And it is not far from the wrongdoers***" (**وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ**) "Wa mā hiya minaẓ-ẓālimīna bi-ba'īd". The punishment is not distant from other wrongdoers—meaning: It could happen again to any people who persist in similar corruption. It serves as a warning to future generations, including the Quraysh of Makkah, who were rejecting the Prophet Muhammad ﷺ at the time.

1. This verse underscores two key themes: Divine justice is precise: Every act of punishment is measured, targeted, and deserved.
2. Divine justice is near: No corrupt society should feel immune or distant from the consequences of their actions.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Ismael (Ishmael)
إسماعيل عَلَيْهِ ٱلسَّلَام

There is no definitive year recorded in the Qur'an or authentic Hadith literature concerning the era of Prophet Ismāʿīl (عَلَيْهِ ٱلسَّلَام), including the precise dates of his birth or death. Islamic scripture does not concern itself with chronological specifics in this regard. However, according to traditional historical sources and estimations, it is believed that Ismāʿīl (عَلَيْهِ ٱلسَّلَام) was born in the land of Canaan (present-day Palestine) around 1800 BCE, and that he passed away in Makkah at the age of approximately 136 years. He died in Mecca and is believed to be buried near the Kaaba, close to his mother Hajirah. It is important to note that such dates are based on inherited tradition and oral history rather than archaeological or textual evidence.

Despite the absence of exact dates, the legacy of Ismāʿīl (عَلَيْهِ ٱلسَّلَام) is deeply embedded in Islamic consciousness. He was the firstborn son of Prophet Ibrāhīm (عَلَيْهِ ٱلسَّلَام) and the forefather of the Arab tribes, including the lineage that culminated in the birth of Prophet Muhammad ﷺ. His life exemplified truthfulness, patience, and devotion to prayer, and he is honoured in Islam as a Prophet and Messenger in his own right.

Ismāʿīl (عَلَيْهِ ٱلسَّلَام) upheld the monotheistic teachings of his father, calling his people to the worship of Allah alone. His story is one of sacrifice, obedience, and spiritual resilience—from his role in the near-sacrifice event to his partnership with prophet Ibrāhīm (عَلَيْهِ ٱلسَّلَام) in constructing the Kaaba, the sacred sanctuary in Makkah. His contributions laid the spiritual and genealogical foundations of Islamic history, and his memory continues to inspire generations of believers.

Journey to Mecca

Allah (سُبْحَانَهُ وَتَعَالَى) commanded Ibrahim to take Hajirah and infant Ismael to the barren valley of Mecca. Ibrahim left them with minimal provisions, trusting Allah's care. When water ran out, Hajirah ran between the hills of Safa and Marwah seeking help. Angel Jibril appeared and struck the ground, and Zamzam water gushed forth—an eternal miracle and source of life.

Building the Kaaba

Years later, Ibrahim (عليه السلام) returned and together with Ismael (عليه السلام), they built the Ka'abah, the sacred sanctuary in Mecca. Allah (سُبْحَانَهُ وَتَعَالَى) commanded them to purify it for worship and establish it as the Qibla (direction of prayer).

The Test of Sacrifice

Ibrahim saw a dream commanding him to sacrifice Ismael, who in full submission, said: "***Do as you are bidden. You will find me, if Allah so wills, among the steadfast***"

فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعۡيَ قَالَ يَٰبُنَيَّ إِنِّيٓ أَرَىٰ فِي ٱلۡمَنَامِ أَنِّيٓ أَذۡبَحُكَ فَٱنظُرۡ مَاذَا تَرَىٰۚ قَالَ يَٰٓأَبَتِ ٱفۡعَلۡ مَا تُؤۡمَرُۖ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ ١٠٢

37:102 ***And when he was old enough to go about and work with him, Ibrahim said to him: 'My son, I see in my dream that I am slaughtering you. So, consider*** (and tell me) ***what you think.' He said: 'Do as you are bidden. You will find me, if Allah so wills, among the steadfast.***'"

"***tell me what you think***" The object of asking this of the son was not that he would carry out Allah's command only if he agreed, otherwise not, but the Prophet Abraham (عليه السلام), in fact, wanted to find out how righteous, in actual reality, was his child for whom he had prayed to Allah (سُبْحَانَهُ وَتَعَالَى).

If the son himself was found to be ready to lay down his life for the sake of Allah's approval and pleasure, it would mean that the prayer had been fully granted, and the son was not his offspring in the natural way only but was morally and spiritually also a true son.

The words "***Do as you are bidden***" clearly tell that the son had not taken the dream of his Prophet father to be a mere dream but a command from Allah(سُبْحَانَهُ وَتَعَالَى). Had it

not been a command actually, it was necessary that Allah (سُبْحَانَهُ وَتَعَالَى) should have implicitly stated that the son of Ibrahim (سُبْحَانَهُ وَتَعَالَى) had mistaken it for a command. But the whole context is without any such allusion. On this very basis, there is the Islamic belief that the dream of the Prophets is never a mere dream, it is also Ibrahim a kind of revelation. Obviously, if a thing, which could become such a fundamental principle in the divine Shariah, had not been based on reality, but had been a mere misunderstanding, it was not possible that Allah should not have refuted it. It is impossible for the one who believes the Quran to be Allah's Word, to accept that such an error and omission could emanate from Allah also.

According to Genesis 16:16, Ishmael was born when Abraham (Ibrahim) was 86 years old. Later, Gen. 21:5 records that Isaac was born when Abraham was 100. This establishes a clear chronological gap: Ishmael was 14 years older than Isaac. However, a puzzling detail arises in Gen. 22:1–2, where God commands Abraham to sacrifice his "only son," specifically naming Isaac. This phrasing appears contradictory. If Ismael was already born and alive—indeed, a teenager at the time—how could Isaac be referred to as Abraham's "only son"?

This underscores the vital importance of preserving and accessing the original Scriptures in their authentic form and language. Without them, sacred texts such as the Torah and the Bible risk being treated not as divine revelation, but as mere compilations of human interpretation—edited, translated, and reshaped across generations.

When the original wording is lost or obscured, the spiritual weight and theological precision of these texts can be diluted. What was once a living covenant between God and humanity may begin to resemble a textbook—subject to editorial bias, doctrinal agendas, and historical revision.

In such cases, the Scriptures cease to function as transcendent guidance and instead become manmade artifacts, vulnerable to distortion and misrepresentation. This is why scholars, seekers, and believers alike must

strive to engage with the earliest available manuscripts, linguistic roots, and contextual frameworks—so that the divine voice is not drowned out by human noise.

The Qur'an, the most authentic Holy Scripture in the universe, mentions the births of both Ismael and Ishaq in several places, though not with specific ages or chronological gaps. Ismael is referenced first, followed later by Isaac, both as divine gifts to Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ).

رَبِّ هَبْ لِي مِنَ ٱلصَّٰلِحِينَ ١٠٠ فَبَشَّرْنَٰهُ بِغُلَٰمٍ حَلِيمٍ ١٠١

***37:100-101 Lord, grant me a righteous son. (In response to this prayer) We gave him the good news of a prudent boy;* (Surah As-Saffat)**

This is widely understood by classical commentators to refer to Ismael, especially since the subsequent verses describe the near-sacrifice episode without naming the son, and Islamic tradition identifies him as Ismael. He was born to Hajirah (عَلَيْهِ ٱلسَّلَامُ), not to Sarah (Sarai), as quoted in the Genesis. Later, in her advanced age, Sarah gave birth to Prophet Ishaq (عَلَيْهِ ٱلسَّلَامُ). The historical age gap between the two half-brothers is understood to be approximately 14 years. Hajirah (**هَاجَرِه عَلَيْهِ ٱلسَّلَامُ**), though not mentioned by name in the Qur'an, is especially honoured by the Muslims for being the mother of Ismael (عَلَيْهِ ٱلسَّلَامُ).

According to Islamic tradition, Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) settled Hājar (Hagar) and infant Ismāʿīl (Ishmael) (عَلَيْهِ ٱلسَّلَامُ) in the barren valley of Makkah—identified with the desert of Paran—shortly after Ishmael's birth. This event occurred while Ismael (عَلَيْهِ ٱلسَّلَامُ) was still a baby and before the birth of Ishaq (عَلَيْهِ ٱلسَّلَامُ).

Both the Bible and the Qur'an agree that Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) was already married to Sarah (سَارَة) when they left their homeland in Mesopotamia, which is now part of Iraq. At that time, Sarah had no children. Ibrahim (عَلَيْهِ ٱلسَّلَامُ) prayed to Allah (سُبْحَانَهُ وَتَعَالَى) to bless him with a good and righteous child—someone who could bring him comfort and joy while living in a distant land.

١٠١ فَبَشَّرْنَٰهُ بِغُلَٰمٍ حَلِيمٍ ١٠٢ فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْيَ قَالَ يَٰبُنَيَّ إِنِّيٓ أَرَىٰ فِي ٱلْمَنَامِ أَنِّيٓ أَذْبَحُكَ فَٱنظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَٰٓأَبَتِ ٱفْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ

37:101-102 (In answer to this prayer) ***We gave him the good news of a gentle*** (clement) ***son. When the boy reached the age to work with him, Ibrahim said to him, "My son! I have dreamed that I am sacrificing you. Now <u>tell me what you think</u> of it." He said, "O My father, do as you are being commanded. You will find me, if Allah so wills, of the patient."***

Before the birth of Ishaq (عَلَيْهِ ٱلسَّلَامُ), the life of Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) had already been marked by profound trials and divine interventions. Longing for a righteous heir to carry forward the prophetic mission, Ibrahim (عَلَيْهِ ٱلسَّلَامُ) turned to Allah (سُبْحَانَهُ وَتَعَالَى) in heartfelt supplication. His wife, Sarah (سَارَة), though barren, shared this hope—yearning that her husband might be blessed with a son who would inherit the covenant and continue the path of truth.

In her devotion and desperation, Sarah offered her maid Hajirah (Hagar) in marriage to Ibrahim (عَلَيْهِ ٱلسَّلَامُ), hoping this union might fulfil what seemed impossible. Through Hajirah, Allah granted Ibrahim his firstborn son, Ismail (عَلَيْهِ ٱلسَّلَامُ). The Bible affirms this sequence, noting that Sarah had no children at the time (Genesis 11:30), and that Ismail was born through Hagar (Genesis 16).

Years later, when Sarah had grown old and the prospect of motherhood seemed beyond reach, Allah (سُبْحَانَهُ وَتَعَالَى) fulfilled His promise. He gave Ibrahim the glad tidings of a gentle and noble son—Ishaq (عَلَيْهِ ٱلسَّلَامُ)—as recorded in Genesis (17:17–19 and 21:1–3). His birth was nothing short of miraculous, a divine sign that no barrier stands before the will of God.

Islamic tradition confirms that Hajirah was still alive when Ishaq (عَلَيْهِ ٱلسَّلَامُ) was born. She had already given birth to Ismail (عَلَيْهِ ٱلسَّلَامُ), and both mother and son had been settled by Ibrahim (عَلَيْهِ ٱلسَّلَامُ) in the barren valley of Makkah. This act, commanded by Allah (سُبْحَانَهُ وَتَعَالَى), marked the beginning of a sacred legacy—one that would culminate in the near-sacrifice of Ismail (عَلَيْهِ ٱلسَّلَامُ), the rise of the Kaʿbah, and the spiritual lineage of the final Prophet (ﷺ).

"***Tell me what you think***" is not merely a question—it is a profound test for both father and son. It reflects Prophet Ibrahim's (عليه السلام) willingness to involve his son in the weight of divine revelation, and it reveals the spiritual maturity of Ismail (عليه السلام), who responds, "***O my father, do as you are commanded***." This reply shows that Ismail recognised his father's dream as "**Wahy**"—a true revelation—and was fully prepared to submit to Allah's command without hesitation.

It is essential to remember that Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) did not act out of personal desire or emotion when he left Hajirah and her infant child in the barren valley. His actions were guided solely by divine instruction. When Hajirah, bewildered yet composed, asked him, "*Has Allah commanded you to do this*?" Ibrahim (عَلَيْهِ ٱلسَّلَامُ) quietly affirmed, "*Yes*." In that moment, her heart found peace. With unwavering trust in her Lord, she declared, "*Then surely, Allah will not abandon us*."

This moment stands as one of the most extraordinary examples of (صبر) "sabr" patience. and ta'ah (obedience) to Allah (سُبْحَانَهُ وَتَعَالَى), demonstrated by both Prophets Ibrahim and his only son at the time, Ismail (عليهما السلام). Their legacy is eternally commemorated through the ritual of **Qurbani (Udhiyah)**—a sacred act of devotion that every financially capable Muslim is obliged to perform. It is not merely a symbolic sacrifice, but a spiritual echo of their unwavering submission to the will of Allah **(سُبْحَانَهُ وَتَعَالَى)**.

١٠٣ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ

37:103 At last, when the two had submitted themselves (to Allah) ***and Ibrahim had flung his son down on his brow,***

The Prophet Ibrahim did not make his son lay flat on his back but made him prostrate, lest while slaughtering him, the sight of his face should arouse compassion and make him shaky.

١٠٦ إِنَّ هَٰذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ١٠٧وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ ١٠٨ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ

37:106 Indeed, this was the clear and manifest test.

This refers to the moment when Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) was commanded to sacrifice his beloved son Ismail

(عَلَيْهِ ٱلسَّلَامُ). The test was not hidden or subtle—it was open, profound, and deeply personal. It challenged the very core of human attachment, obedience, and trust in divine wisdom. The word (**الْبَلَاءُ الْمُبِينُ**) "balāʾ mubīn" (evident test) emphasises that this was a trial of extraordinary clarity and magnitude, witnessed and remembered across generations.

37:107 And We ransomed him with a great sacrifice.

At the moment of submission, Allah (سُبْحَانَهُ وَتَعَالَى) intervened and replaced Ismail with a ram, sparing his life. The phrase (بِذِبْحٍ عَظِيمٍ) "dhībḥin ʿaẓīm" (great sacrifice) is interpreted by scholars as: A literal ram sent from Paradise. A symbolic act that laid the foundation for the ritual of Qurbani (sacrifice) in Eid al-Adha. A spiritual elevation of Ibrahim's obedience into a timeless act of worship.

وَتَرَكْنَا عَلَيْهِ فِى الْاٰخِرِيْنَ ۖ ١٠٨

37:108 And We left for him [a legacy] ***among later generations."***

This verse affirms that Ibrahim's submission became a perpetual legacy. His name, his story, and his unwavering faith are honoured by Jews, Christians, and Muslims alike. The rituals of Hajj, the sacrifice of Eid, and the reverence for Ibrahim (عَلَيْهِ ٱلسَّلَامُ) in scripture all stem from this moment. It also reflects Allah's promise: that sincere submission leaves behind spiritual footprints that echo through history.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Is`haq (Isaac)
إِسْحَاق عَلَيْهِ ٱلسَّلَامُ

Prophet Isḥāq (عَلَيْهِ ٱلسَّلَامُ), “Isaac”, is revered across Islam, Judaism, and Christianity as a key figure in the Abrahamic tradition. The Qur’an honours him as a righteous prophet, while the Tourat (Torah) and Christian Bible portray him as the second patriarch, son of Ibrahim (عَلَيْهِ ٱلسَّلَامُ) “Abraham” and Sarah “Sarai”, and father of Yaqub “Jacob”. Though the core narrative overlaps, each scripture emphasises different aspects of his life and legacy.

Prophet Isḥāq (عَلَيْهِ ٱلسَّلَامُ) was born approximately 10 to 14 years after his elder brother, Prophet Isma’il (عَلَيْهِ ٱلسَّلَامُ). At the time, Sarah was ninety years old, and Prophet Ibrāhīm (عَلَيْهِ ٱلسَّلَامُ) was nearing one hundred. It was in this advanced age that the angels—Jibril (Gabriel), Mikā’īl (Michael), and Isrāfīl—visited them as part of their divine mission, delivering the miraculous glad tidings of Isḥāq’s birth.

Prophet Ibrāhīm and Sarah were residing in the blessed region of Shām (Greater Syria), most likely near Hebron in present-day Palestine, when this event occurred.

وَبَشَّرْنَـٰهُ بِإِسْحَـٰقَ نَبِيًّا مِّنَ ٱلصَّـٰلِحِينَ ١١٢

37:112 And We gave him good news of Is’haq, a prophet, one of the righteous.

This land had become their home after Ibrāhīm’s migration from Mesopotamia (modern-day Iraq), in pursuit of divine guidance and sanctuary. By this time, Hājirah (عَلَيْهَا ٱلسَّلَامُ) had already been settled in the desert valley of Bakkah—now known as Makkah—with her son Ismā‘īl (عَلَيْهِ ٱلسَّلَامُ), following Ibrāhīm’s fulfilment of Allah’s command.

وَبَـٰرَكْنَا عَلَيْهِ وَعَلَىٰٓ إِسْحَـٰقَ ۚ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِۦ مُبِينٌ ١١٣

37:113 And We blessed him and Is’haq. But among their descendants are some who are righteous and some who are clearly unjust to themselves. (as-Saffat)

This verse beautifully balances honour and humility: even the most blessed lineage contains both light and shadow. It reminds us that divine favour is not a guarantee of personal righteousness—each soul must choose its path. In the Qur'an, Ishaq (عَلَيْهَا ٱلسَّلَامُ) is mentioned 17 times, often alongside his father Ibrāhīm (عَلَيْهَا ٱلسَّلَامُ) and son Ya'qūb (عَلَيْهَا ٱلسَّلَامُ). Ishaq's name appears in lists of prophets (e.g., Qur'an 6:84), affirming his status as a chosen servant.

وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَٰنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَٰرُونَ ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ٨٤

6:84 ***And We bestowed upon Abraham (offspring) Ishaq*** (Isaac) ***and Ya'qub*** (Jacob)***, and each of them did We guide to the right way as We had earlier guided Noah to the right way; and*** (of his descendants We guided) ***Dāwūd*** (David) ***and Sulayman*** (Solomon)***, Ayyub*** (Job)***, Yusuf*** (Joseph)***, Musa*** (Moses) ***and Harun*** (Aaron)***. Thus, do We reward those who do good.***

No disrespect to the authors of the Bible; their writing can be a bit confusing at the best of times. For example, in Genesis (22:2), the narrative known as the "Binding of Isaac" presents a profound test of Ibrahim's faith: he is commanded to sacrifice his son Isaac (عَلَيْهِ ٱلسَّلَامُ), "*Take now thy son, thine only son Isaac, whom thou lovest, and go to the land of Moriah*…".

Genesis (16:15), on the other hand, clearly identifies Ismael (عَلَيْهِ ٱلسَّلَامُ) as Ibrahim's (عَلَيْهِ ٱلسَّلَامُ) firstborn. From an Islamic perspective, Ismael (عَلَيْهِ ٱلسَّلَامُ) is both the firstborn and the son associated with the sacrificial test, as the Qur'an does not name Isaac in that context. However, Ishaq (عَلَيْهِ ٱلسَّلَامُ) lived a life of devotion, continuing his father's mission of monotheism. Unlike Ismā'īl (عَلَيْهِ ٱلسَّلَامُ), who is associated with the desert and the Ka'abah, Isḥāq (عَلَيْهِ ٱلسَّلَامُ) remained in the settled lands of Palestine. Ishaq (عَلَيْهِ ٱلسَّلَامُ) is believed to be buried in the Cave of the Patriarchs in Hebron, alongside Ibrāhīm, Sarah, Ya'qūb, and others.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Ya`qub (Jacob)
يَعْقُوب عَلَيْهِ ٱلسَّلَامُ

The Qur'an and the Ahadith make it clear that the angels (مَلَائِكَة) "Malaikah" are giving "glad tidings" to the Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) and Sarah of the future birth of a prophetic son by the name of Is'haq (عَلَيْهِ ٱلسَّلَامُ) as well as a prophetic grandson by the name of **Ya'qub** (عَلَيْهِ ٱلسَّلَامُ)

وَٱذْكُرْ عِبَـٰدَنَآ إِبْرَٰهِيمَ وَإِسْحَـٰقَ وَيَعْقُوبَ أُو۟لِى ٱلْأَيْدِى وَٱلْأَبْصَـٰرِ ٤٥ إِنَّآ أَخْلَصْنَـٰهُم بِخَالِصَةٍ ذِكْرَى ٱلدَّارِ ٤٦ وَإِنَّهُمْ عِندَنَا لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْيَارِ ٤٧

38:45-47 ***And remember Our servants—Abraham, Isaac, and Jacob—those endowed with strength and vision*** (Surah Saad)
Indeed, We purified them with a pure trait: remembrance of the Home (of the Hereafter).
And indeed, they are—before Us—among the chosen and the best.

Allah (سُبْحَانَهُ وَتَعَالَى) honours Prophets Ibrahim, Is'haq, and Ya'qub (عَلَيْهِمُ ٱلسَّلَامُ) as exceptional servants—strong in action and deep in understanding. They lived with unwavering faith in Tawḥīd (**تَوْحِيد**), showing moral clarity and spiritual wisdom in every step they took.

What made them truly special was their constant focus on the Hereafter. Their hearts were attached to the eternal life beyond this world, and that awareness shaped their patience, choices, and devotion. They didn't just live for the moment—they lived for what lasts.

Allah chose them personally, purified them, and raised them to a high rank. They are described as:

"عِندَنَا" – Close to Allah: honoured in His presence.
"الْمُصْطَفَيْنَ" – The Chosen: selected for a divine mission.
"الْأَخْيَارِ" – The Best: outstanding in character, faith, and purity.

Lesson for Us: These prophets (Allah's peace be upon them all) weren't just great because of their titles—they were great because of their hearts, their actions, and their

vision of the Afterlife. We're invited to reflect on their lives and follow their example: to act with purpose, think with wisdom, and **live with the Akhirah in mind**.

Prophet Ya'qub (عَلَيْهِ ٱلسَّلَامُ), known as Jacob in the Bible, was part of a blessed lineage—son of Prophet Is'haq and grandson of Prophet Ibrahim (عَلَيْهِمُ ٱلسَّلَامُ)—and father to Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ). He inherited prophethood and upheld (**تَوْحِيد**) Tawḥīd, the belief in Allah's oneness.

Allah (سُبْحَانَهُ وَتَعَالَى) honoured him with the title "**Israel**," making his descendants known as the Children of Israel. The Qur'anic narrative of prophets Ya'qub and Yusuf is deeply intertwined, highlighting themes of faith, patience, and divine trust. Muslims revere Ya'qub (عَلَيْهِ ٱلسَّلَامُ) as a devoted prophet who continued the legacy of monotheism (Oneness).

The Qur'an affirms his prophethood explicitly:

وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ وَجَعَلْنَا فِى ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ وَءَاتَيْنَٰهُ أَجْرَهُۥ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ٢٧

29:27 ***and We bestowed upon him*** (offspring like) ***Isaac and Jacob, and bestowed prophethood and the Book on his descendants and granted him his reward in this world; he will certainly be among the righteous in the Hereafter.***

"We bestowed upon him (Ibrahim)***…"*** The Prophet Yaqub (عَلَيْهِ ٱلسَّلَامُ) was Ibrahim's grandson. The other sons of the Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) have not been mentioned here, because from his "**Midianite**" descendants only the Prophet Shuaib (عَلَيْهِ ٱلسَّلَامُ) was appointed a prophet. (**Midian was one of Ibrahim's six other sons out of his third wife, Qaturah**)

No Prophet was born among his Ismaelite descendants for 2500 years or so till our Prophet Muhammad (ﷺ), whereas, the descendants of the Prophet Is'haq (عَلَيْهِ ٱلسَّلَامُ) continued to be blessed with the prophethood and the Book till the Prophet Isa (عَلَيْهِ ٱلسَّلَامُ).

The ayah (29:27) above from Surah al-Ankabut is retold in Surah Maryam ***19:49 "We gave him Isaac and Jacob, and made each of them a prophet***." And in Surah Al-An'am ***6:84***

"And We gave to Abraham, Isaac and Jacob – all [of them] ***We guided***…"

Yaqub (عَلَيْهِ ٱلسَّلَامُ) upheld the monotheistic teachings of Ibrahim (عَلَيْهِ ٱلسَّلَامُ), emphasizing (**التوحيد**) Tawḥīd (Oneness of God) and moral uprightness. Prophet Yaqub's name appears 16 times in the Qur'an as "Yaqub" and twice as "Israel"—a name also associated with his descendants, Bani Israel. Yaqub (عَلَيْهِ ٱلسَّلَامُ) is portrayed as a wise and patient father, especially in the story of Yusuf (عَلَيْهِ ٱلسَّلَامُ), where his (**صبر**) "patience" and (توكل) "trust in Allah" are exemplary.

From a Biblical Perspective, and according to Genesis, the prophet Is'haq (عَلَيْهِ ٱلسَّلَامُ) and his wife Rebekah prayed for children for nearly twenty years. Eventually, their prayers were answered, and they had twin sons, **Esau** and **Yaqub** (عَلَيْهِ ٱلسَّلَامُ) (Gen 25:20, 26).

The Qur'an does not mention Esau (ʿĒsaw), the twin brother of Prophet Yaqub (عليه السلام), and there are no authentic Hadith reports that directly reference him either. Islamic tradition focuses on Yaqub's prophetic lineage, while Esau remains largely absent from canonical sources.

Jacob (Yaqub عَلَيْهِ ٱلسَّلَامُ), the younger twin of Esau, was born to Isaac and Rebekah, as recorded in Genesis (25). Though Esau was the firstborn, Jacob ultimately received both the birthright and the paternal blessing—privileges traditionally reserved for the eldest. This is seen as part of God's plan, despite the controversial means of acquiring it.

According to Gensis (25:23–26) Esau is born first, red and hairy, hence his name (*Esav means "hairy" in Hebrew*). Jacob follows, grasping Esau's heel. The Bible presents Esau, Jacob's twin brother, as a complex figure—earthy, impulsive, and deeply entwined in the story of covenant and conflict. His life is marked by tension, reconciliation, and a legacy that echoes through generations.

According to Genesis (25:29–34), Esau was famished after hunting, and trades his birthright (inheritance and spiritual leadership) to his brother Jacob for a bowl of

lentil stew. This impulsive act is seen as a spiritual failure—he undervalues the covenantal legacy of Abraham.

In hindsight, Genesis does not sound very complimentary towards the Prophet Yaqub (عَلَيْهِ ٱلسَّلَامُ), nicknamed "Israel", the future Israelite nation, by calling him "**cheat**". According to Genesis (27), Jacob, with his mother Rebekah's help, deceives his father Isaac and receives the blessing that was meant for Esau.

Esau's reaction is heart-wrenching. He weeps and vows revenge, prompting Jacob to flee. However, years later, Jacob returns, fearing Esau's wrath. But Esau embraces him. This moment of forgiveness is one of the Bible's most powerful scenes of reconciliation. Esau becomes the ancestor of the Edomites, a nation often in conflict with Israel. His descendants settle in the region of Seir, south of the Dead Sea. (Genesis 33)

Genesis (32) articulates that "*after wrestling with an angel, Jacob is renamed Israel, meaning "one who struggles with God*." This marks a turning point in his spiritual journey and leadership of the future Israelite nation. Genesis (28), states that "*Jacob dreams of a ladder reaching heaven, with angels ascending and descending. God reaffirms the covenant made with Abraham and Isaac, promising Jacob a great nation*".

Central to biblical history, Jacob is believed to be patriarch of **the Twelve Tribes**. That is, his twelve sons become the founders of the Twelve Tribes of Israel. Prophet Yaqub (عَلَيْهِ ٱلسَّلَامُ) had settled at Hebron, Palestine, where his father Prophet Ish'aq (عَلَيْهِ ٱلسَّلَامُ) and before him Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) lived and owned a piece of land at Shechem, Palestine. According to Hebrew scriptures, the Prophet Yaqub (عَلَيْهِ ٱلسَّلَامُ) had four wives:

1. **Leah** (his first wife and also the first cousin).
2. **Rachel** (Leah's younger sister and mother of Yusuf & Benjamin)
3. **Bilhah** (Rachel's handmaid, whom she gave to Jacob to bear him children. Bilhah gave birth to two sons, whom Rachel claimed as her own and named them Dan and Naphtali. Gensis calls Bilhah Jacob's concubine (Gen 35:22)
4. **Zilpah** (Leah's servant).

The 12 Tribes

According to Hebrew scriptures, **Prophet Ya'qub (عَلَيْهِ ٱلسَّلَامُ) was blessed with twelve sons through four wives. These sons became the forefathers of the Twelve Tribes of Israel**, forming a central part of biblical history. However, the same scriptures belittle two of his wives—Bilhah and Zilpah—as being regarded as concubines.

1. Reuben

Reuben was the eldest son of Jacob and Leah, born in Paddan Aram, Mesopotamia, an area between Turkey and Syria (Gen. 29:32). As firstborn, Reuben was entitled to his birthright inheritance. Sources suggest that his birthright included prophethood, which was later transferred to Levi and Judah, respectively.

According to Genesis, Reuben may have committed a grave sin by sleeping with his stepmother, Bilhah. The act was seen as a betrayal of family trust, which cost him his birthright inheritance (Gen. 35:22). Some sources suggest that Reuben did not actually sleep with Bilhah but only moved her bed to show his loyalty to his mother, Leah. Reuben's father, Jacob, on his deathbed, rebuked Reuben: "*Unstable as water, you shall not excel*" (Gen. 49:3–4).

Nevertheless, Reuben became the founder of the Tribe of Reuben, one of the twelve tribes of Israel. But the tribe never rose to any prominence—producing no prophets, kings or judges of note. Hence, fulfilling father Jacob's prophecy of Reuben's descendants lacking greatness.

According to Genesis (37:21–22), when Reuben's brothers plotted to kill Joseph, he intervened and convinced them to throw Joseph into a pit instead, intending to rescue him later. But during Reuben's absence, the other brothers sold Joseph into slavery. Upon returning and discovering the pit was empty, Reuben was devastated.

Reuben's descendants settled east of the Jordan River but were often overshadowed by other tribes. He is believed to have died around 1445 BCE at the age of

125, leaving behind his sons—Hanok, Pallu, Hezron, and Karmi—who continued his lineage, albeit without major biblical distinction. Reuben's tomb is traditionally located in present-day Israel.

2. Levi

Just like Reuben and Simeon, Levi was also born to Jacob and Leah in Paddan Aram. His name, meaning "joined" or "attached." Levi stands as a defining figure in biblical tradition, revered as the forefather of the Levites—the priestly lineage of Israel. His legacy weaves together threads of fierce passion and sacred duty, embodying both the sword of justice and the sanctity of service. (In the Bible, the sword often symbolizes God's judgment and moral clarity.) Levi became the ancestor of the Tribe of Levi, which was later set apart for religious duties.

According to Genesis (34), Levi and his brother Simeon avenged the rape of their sister Dinah by Shechem, son of Hamor. They deceived the men of Shechem into circumcision, then attacked the city while the men were weakened, killing them and plundering their goods. Their father, Jacob, condemned this act, fearing retaliation and criticising their violent nature. Jacob cursed Levi and Simeon for their violence. "Let me not enter their council… for they have killed men in their anger." (Genesis 49). Jacob also prophesied that Levi's descendants would be scattered throughout Israel—a fate later fulfilled when the Levites were distributed among the tribes without a territorial inheritance. Levi's story reflects a transformation from impulsive vengeance to holy service, embodying the tension between justice and mercy in biblical theology.

Despite early violence, Levi's descendants were later chosen for sacred service. God appointed the Levites to serve in the Tabernacle and later the Temple, handling sacrifices, rituals, and teaching the law. During the Golden Calf incident, the Levites sided with Moses against idolatry, earning divine favour (Exodus 32). Levi's descendants

included Gershon, Kohath, Merari, and Jochebed (the mother of Moses, Aaron, and Miriam), Moses being Israel's lawgiver and Aaron, the first High Priest. The Aaronic priesthood became a subset of the Levites, responsible for the most sacred duties in Israel's worship system.

3. Simeon

(the violent one)

Simeon was the second son of Jacob and Leah, born in Paddan Aram (Genesis 29:33). His name means "God has heard", reflecting Leah's hope that God had heard her sorrow and given her another son.

Simeon's story is a powerful lesson in the consequences of unchecked anger. Though he acted out of loyalty to his sister Dinah, his violent methods led to long-term consequences for his tribe. His life reminds us that justice must be tempered with wisdom, and that impulsive actions can shape generations.

Simeon's most dramatic moment came when sister Dinah was violated by **Shechem**, a Hivite prince (Gen. 34). According to Genesis, Shechem, a son of Hamor, ruled the city of Shechem during the time of the patriarchs (Gen. 34:2). After violating Jacob's daughter Dinah, he fell in love with her and sought marriage. His father Hamor proposed peace and intermarriage with Jacob's family.

However, Dinah's brothers Simeon and Levi demanded the men of Shechem undergo circumcision. While they were recovering, the brothers launched a surprise attack, killing Shechem, Hamor, and all the males, and rescued Dinah. Jacob condemned (his sons') violence, saying, "*You have brought trouble on me*" (Gen. 34:30). Later, on his deathbed, Jacob cursed their anger: "Simeon and Levi are brothers—tools of violence are their weapons" (Genesis 49:5–7).

Simeon became the ancestor of one of the twelve tribes of Israel. However, his tribe never gained any prominence. Their land was absorbed into Judah's territory (Joshua 19:1–9). Simeon's lineage produced no major

prophets, judges, or kings. This fulfilled Jacob's prophecy that Simeon would be scattered in Israel.

Simeon had six sons: Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul (Genesis 46:10). He is believed to have died around 1405 BCE, and his tomb is traditionally located in Israel, though it holds no major biblical significance.

4. Judah

Judah, fourth son of Jacob and Leah, born in Paddan Aram (modern-day Harran, Turkey) around 1600 BCE. His name, Yehudah, means "praise," reflecting Leah's gratitude to God (Genesis 29:35).

Judah is a biblical figure whose lineage shaped Israel's monarchy and messianic hope. He evolved from a flawed brother into a symbol of leadership, repentance, and divine promise. He played a key role in the story of Joseph (Yusuf) and his brothers, as well as in the story of Tamar, his daughter-in-law. Judah had five sons: Er, Onan, Shelah, Perez, and Zerah.

Judah proposed selling Joseph to Ishmaelite traders instead of killing him (as suggested by other brothers), showing early signs of leadership and pragmatism (Genesis 37:26–27).

Judah and Tamar: In Genesis 38, Judah's moral failure with Tamar—his daughter-in-law—led to the birth of Perez and Zerah. This scandalous episode later became a story of repentance and divine providence. Judah's journey from sin to repentance mirrors the biblical theme of redemption. His name became synonymous with Jewish identity—Yehudi (Jew) derives from Judah.

Jacob (Yaqub عَلَيْهِ ٱلسَّلَامُ), on his deathbed, had declared that Judah would hold the sceptre of leadership: "*The sceptre shall not depart from Judah… until Shiloh comes*" (Genesis 49:10), a prophecy interpreted as messianic. Judah became the patriarch of the Tribe of Judah, the most prominent among the twelve tribes. It settled in southern Israel, including Jerusalem. His descendants include King

David (Dāwūd (عَلَيْهِ ٱلسَّلَامُ), King Solomon (Sulayman (عَلَيْهِ ٱلسَّلَامُ), and ultimately Jesus Christ (Isa **عَلَيْهِ ٱلسَّلَامُ**), according to Christian tradition (Matthew 1:2–3).

5. Dan

Dan was Jacob's fifth son, born through his third Bilhah, Rachel's maidservant, whom Rachel gave to Jacob (Yaqub (عَلَيْهِ ٱلسَّلَامُ)) as a concubine because she herself was barren at the time. His birth is recorded in Genesis (30:5–6), where Rachel says, "*God has judged me, and has also heard my voice and given me a son*." Thus, she named him Dan, meaning "judgment" or "he judged".

Dan had one recorded son named Hushim (Genesis 46:23). His tribe eventually became one of the twelve tribes of Israel, though Dan himself is not prominently featured in later biblical narratives.

Samson, the famous judge and warrior, was a descendant of Dan (Judges 13:2), linking the tribe to one of Israel's most iconic figures. The Tribe of Dan was known for its strength and military capability. In Jacob's blessing (Genesis 49:16–17), Dan is described as one who "shall judge his people" and "a serpent by the way", suggesting cunning and strategic prowess.

The tribe initially settled in the coastal region near the Philistines, but later migrated northward and founded the city of Dan, near the headwaters of the Jordan River (Judges 18). The tribe of Dan is associated with idolatry (in Judges 18), where they set up a graven image in their new city. This act marked a spiritual decline and contributed to later prophetic rebukes. According to Revelation (7), Dan is notably omitted from the list of tribes sealed by God, which some scholars interpret as a consequence of this idolatry.

Dan's name and tribal role reflect themes of justice, judgment, and spiritual tension. Though not a central figure like Joseph or Judah, Dan's legacy is woven into Israel's national and spiritual identity—both through his tribe's strength and its moral struggles.

6. Naphtali

Naphtali was Jacob's sixth son, born to Bilhah, through surrogacy (Genesis 30:7–8). Bilhah has also bore Dan, making Dan Naphtali's full brother. Naphtali means "my struggle," reflecting Rachel's emotional battle with her elder sister Leah over childbearing. Though Naphtali's personal life is sparsely detailed, his legacy lives on through the Tribe of Naphtali, known for agility, eloquence, and a strategic northern inheritance in Israel.

Rachel named him Naphtali, saying, "*With great wrestlings have I wrestled with my sister, and I have prevailed*." The name reflects struggle, conflict, and triumph.

Naphtali had four sons: Jahziel, Guni, Jezer, and Shillem (Genesis 46:24), who became clan leaders within the tribe. The Tribe of Naphtali received land in the northern region of Canaan, near the Sea of Galilee (Joshua 19:32–39). This area became strategically important in later biblical history, especially during the ministries of prophets and Jesus (Isa (عَلَيْهِ ٱلسَّلَامُ)) himself. Though Naphtali himself is not central in biblical narratives, his tribe's geographic and spiritual role was significant.

The region of Naphtali was among the first to experience Assyrian invasion and exile, fulfilling Isaiah's prophecy (Isaiah 9:1–2) that light would later shine in "*Galilee of the nations*"—a messianic foreshadowing.

7. Gad

Gad's story begins during a time of family tension and competition among Jacob's wives. Leah, who had stopped bearing children, gave her maid Zilpah to Jacob as a wife. When Zilpah gave birth to Gad, Leah named him with gratitude, saying, "How fortunate!"—and so the name Gad, meaning "luck" or "fortune," was chosen (Genesis 30:9–11).

Though Gad himself doesn't play a major role in the biblical narrative, his legacy is significant. He became the founder of the Tribe of Gad, one of the twelve tribes of

Israel. Gad had seven sons—Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli—who formed the family lines within the tribe. When Jacob and his family moved to Egypt during the famine, Gad was among the seventy members who made the journey.

Before Jacob died, he blessed each of his sons. Gad's blessing was short but powerful: "*Gad will be attacked by a band of raiders, but he will attack them at their heels*" (Genesis 49:19). This hinted at the tribe's future challenges and resilience. Later, Moses also blessed the tribe, praising Gad's courage and leadership in securing land east of the Jordan River (Deuteronomy 33:20–21).

The Tribe of Gad settled in a vulnerable region east of the Jordan, often exposed to enemy raids. Yet they became known for their strength and bravery. Gad's descendants were skilled warriors, loyal to their people, and played a key role in defending Israel's borders.

Tradition holds that Gad lived to be 125 years old. His life, though not filled with dramatic events, laid the foundation for a tribe that would become known for its endurance, courage, and commitment to the nation of Israel

8. Asher

Asher was the eighth son of Jacob and the second son born to Zilpah, Leah's maidservant. This makes Asher a full brother to Gad. His name means "happy" or "blessed", reflecting the joy his birth brought to the family.

Asher's story begins during a time when Jacob's household was growing rapidly through his wives and their maidservants. Leah, who had already borne several sons, gave her maid Zilpah to Jacob so she could continue building her family. When Zilpah gave birth to Asher, Leah named him with gratitude, saying, "Happy am I! For the daughters will call me blessed" (Genesis 30:13). This moment of joy gave Asher his name, which became a symbol of blessing and contentment.

Although Asher himself doesn't play a major role in dramatic events in the Bible, his legacy is powerful. He became the ancestor of the Tribe of Asher, one of the

twelve tribes of Israel. His children included sons like Imnah, Ishvah, Ishvi, and Beriah, and a daughter named Serah. These descendants formed the foundation of a tribe known for its prosperity and abundance.

When Jacob blessed his sons before his death, he said of Asher: "*Asher's food will be rich; he will provide delicacies fit for a king*" (Genesis 49:20). This blessing hinted at the future wealth and agricultural success of Asher's tribe. Later, Moses also blessed the tribe, saying, "*Most blessed of sons is Asher; let him be favoured by his brothers, and let him bathe his feet in oil*" (Deuteronomy 33:24). These words reinforced the image of Asher's tribe as one of comfort, richness, and favour.

The Tribe of Asher eventually settled in the fertile northern region of Canaan, along the Mediterranean coast. This area was known for its olive groves and trade routes, which helped the tribe thrive economically. Asher's descendants were skilled in craftsmanship and commerce, and they maintained peaceful relations with neighbouring tribes.

Tradition holds that Asher lived to be 123 years old. His life may not have been filled with dramatic events, but his legacy was one of happiness, prosperity, and quiet strength. His name continues to symbolize joy and blessing, and his tribe's success reflects the richness of his biblical heritage.

9. Issachar

Issachar, son of Jacob and Leah, was a quiet but influential figure whose legacy shaped one of Israel's most insightful tribes. His life story blends humble beginnings with a reputation for wisdom and service.

Issachar was the ninth son of Jacob and the fifth born to Leah, Jacob's first wife. His birth came during a tense period of rivalry between Leah and her sister Rachel, both vying for Jacob's affection. According to Genesis (30:17–18), Leah named him Issachar, meaning "reward" or "man of hire," reflecting her belief that God had blessed her for her devotion.

Born in Paddan-Aram while Jacob lived with his uncle **Laban**, Issachar grew up among a large and complex family. (Laban was Jacob's maternal uncle and father-in-law, a shrewd and complex figure who played a major role in Jacob's life journey.) Though the Bible doesn't record dramatic personal exploits for him, his significance lies in what came after: he became the patriarch of the Tribe of Issachar, one of the twelve tribes of Israel.

Issachar had four sons—Tola, Puah, Jashub, and Shimron—who became clan leaders within the tribe. His descendants were known for their wisdom, discernment, and understanding of the times. In 1 Chronicles (12:32), the men of Issachar are praised for knowing "what Israel ought to do," suggesting they were trusted advisors and interpreters of divine and political trends.

The tribe of Issachar settled in a fertile region between the Jordan River and Mount Tabor, ideal for agriculture. This aligns with Jacob's poetic blessing in Genesis (49:14–15), where Issachar is described as a "*strong donkey lying down between two burdens*," symbolizing both strength and a willingness to serve. Though this metaphor may seem modest, it reflects the tribe's role as hardworking, dependable contributors to Israel's stability.

In Moses' blessing (Deuteronomy 33:18–19), Issachar is paired with Zebulun, his brother, and praised for rejoicing in their tents and calling people to righteousness. This suggests that the tribe also had a spiritual role, possibly in teaching or guiding others in worship and justice.

Though Issachar himself remains a quiet figure in the biblical narrative, his legacy is profound. His tribe became known not for military might or political dominance, but for wisdom, service, and spiritual insight. In a world often focused on loud heroes, Issachar's story reminds us that quiet strength and thoughtful leadership can shape nations.

10. Zebulun

Zebulun was Issachar's full brother—both sons of Jacob and Leah—and the founder of the Tribe of Zebulun, known for maritime trade, joyfulness, and prophetic significance.

Zebulun was Jacob's tenth son and Leah's sixth, born during her ongoing hope that Jacob would "dwell" with her more fully. His name, Zebulun, means "dwelling" or "habitation" (Genesis 30:20), reflecting Leah's yearning for deeper connection with her husband.

Though the Bible doesn't record personal exploits for Zebulun, his legacy unfolds through his descendants. He had three sons—Sered, Elon, and Jahleel—who became clan leaders within the Tribe of Zebulun. This tribe was allotted land in northern Canaan, stretching from the Sea of Galilee westward toward the Mediterranean, giving them access to trade routes and coastal influenceanswerthebible.com

Jacob's blessing in Genesis (49:13) says, "Zebulun shall dwell at the haven of the sea; he shall be for a haven of ships." This poetic line suggests the tribe's future in commerce, navigation, and openness to the world. Moses later blessed Zebulun alongside Issachar, praising their joy and spiritual leadership: "Rejoice, Zebulun, in your going out, and Issachar in your tents" (Deuteronomy 33:18), implying a balance between outward enterprise and inward wisdom.

Zebulun's tribe played key roles in supporting national unity and worship. They sent warriors to aid King David and were praised for their loyalty and readiness. Though often overshadowed by more prominent tribes like Judah or Joseph, Zebulun's legacy is one of joyful service, strategic placement, and prophetic fulfilment.

11. Yusuf (Joseph)

Born in Paddan-Aram, Joseph was Jacob's eleventh son and firstborn of Rachel, Jacob's beloved wife. His birth was a long-awaited joy for Rachel, who had struggled with infertility. Joseph quickly became Jacob's favourite, symbolised by the famous "coat of many colours" (Genesis 37:3), which stirred jealousy among his brothers. Joseph's early life was marked by prophetic dreams, which foretold his future rise and his family bowing to him. These visions, combined with Jacob's favouritism, led his brothers to sell him into slavery, faking his death and sending him to Egypt.

In Egypt, Joseph was sold to Potiphar, a high-ranking official. He earned trust but was falsely accused by Potiphar's wife and imprisoned. Even in jail, Joseph's gift for interpreting dreams brought him favour. He correctly interpreted the dreams of Pharaoh's cupbearer and baker, and later Pharaoh himself, predicting seven years of plenty followed by seven years of famine.

Pharaoh appointed Joseph as vizier, second only to the king, to oversee Egypt's grain storage and distribution. During the famine, Joseph's brothers came to Egypt seeking food, unknowingly bowing before the brother they had betrayed—fulfilling his childhood dream. After testing their character, Joseph revealed his identity and reunited the family, bringing Jacob and all his kin to Egypt.

Joseph married Asenath, daughter of an Egyptian priest, and had two sons: Manasseh and Ephraim, who later became tribal patriarchs. His wisdom, integrity, and forgiveness made him a model of divine guidance and moral strength.

Joseph died in Egypt but requested his bones be carried back to Canaan, which Moses fulfilled centuries later (Exodus 13:19). His tomb is traditionally located in Nablus, in the West Bank.

12. Benjamin

Benjamin's story begins in Genesis (35), during a difficult moment for Jacob's family. As they travelled near Bethlehem, Rachel—Jacob's beloved wife—went into labour. The birth was hard, and with her final breath, Rachel named the baby *Ben-oni*, meaning "son of my sorrow." But Jacob, grieving yet hopeful, renamed him *Benjamin*, meaning "son of the right hand"—a title that signified strength, closeness, and honour.

Unlike his older brothers, Benjamin was born in Canaan, not in Haran. He never knew his mother, but he grew up cherished by Jacob, who saw in him a living memory of Rachel. Benjamin's early years were shaped by family tensions. His older brothers had sold Joseph, Rachel's firstborn, into slavery. Jacob believed Joseph was dead, so Benjamin became the only remaining son of Rachel—making him especially precious.

Years later, during a famine, Jacob sent his sons to Egypt to buy grain. Joseph, now a powerful Egyptian official, recognized his brothers but kept his identity hidden. He demanded they bring Benjamin to prove their honesty. Jacob resisted at first, fearing harm to his youngest. But hunger forced his hand, and Benjamin travelled to Egypt. There, Joseph tested his brothers' loyalty by framing Benjamin for theft. Judah, once complicit in Joseph's sale, offered himself in Benjamin's place. This act of selflessness moved Joseph to reveal his identity, leading to a tearful reunion and family reconciliation.

Benjamin later moved to Egypt with Jacob and his brothers. He had ten sons, and his descendants became the Tribe of Benjamin—one of the twelve tribes of Israel. Though small in number, the tribe was known for bravery. They fought fiercely in the book of "Judges", especially during the civil war sparked by the crime in Gibeah. Despite near extinction, the tribe survived and rebuilt.

From Benjamin's lineage came King Saul, Israel's first monarch, and later the Apostle Paul, a key figure in early Christianity. These leaders reflected the tribe's legacy of strength and leadership.

Benjamin’s life, though brief in the biblical narrative, carries deep emotional and spiritual weight. He was born in sorrow but lived in favour. His story reminds us how grief can give way to hope, and how the smallest among us can leave the boldest legacy.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Yusuf (Joseph)

يُوسُفُ عَلَيْهِ ٱلسَّلَامُ

(1700 BCE)

Long before the word ***Pharaoh*** came into reckoning, Egypt was ruled by a different kind of power. When Prophet **Yusuf** عليه السلام was carried across the desert and sold into the markets of a foreign land, he did not enter the kingdom of a Pharaoh. He entered the realm of the **Hyksos** — foreign kings, Semitic in origin, who had swept into northern Egypt and claimed its throne.

These rulers were not children of the Nile. They came from the **Levant**, from lands Yusuf himself knew — Palestine, Syria, and the surrounding regions. And so the Qur'an, with its unmatched precision, never calls Yusuf's ruler *Fir'awn*. Instead, it uses the title **al-Malik — the King**. A simple word, yet a perfect one. A word that fits the era exactly as it was.

For centuries, historians assumed all Egyptian rulers were Pharaohs. But the sands of Egypt eventually surrendered their secrets. Archaeologists uncovered the truth: the Hyksos ruled Egypt between **1700 and 1550 BCE**, and they never bore the title Pharaoh. They were outsiders — tolerated for a time, then violently overthrown.

When the Hyksos fell, the native Egyptians rose with fury. A new dynasty emerged, powerful and proud, and with it came a new title — **Pharaoh**. This was the age of the kings who claimed divinity, who enslaved nations, who confronted prophets with arrogance and cruelty. This was the world Musa عليه السلام would one day face.

But Yusuf's world was different — gentler, more open, shaped by foreign kings who recognised wisdom when they saw it. The Qur'an captures this shift with flawless accuracy. In Yusuf's story: **a King**. In Musa's story: **a Pharaoh**. Two titles. Two eras. Two completely different Egypts. And only in our time has archaeology caught up

with what the Qur'an declared more than fourteen centuries ago.

The Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ) was a son of Prophet Yaqub (عَلَيْهِ ٱلسَّلَامُ), a grandson of Prophet Ish'aq (عَلَيْهِ ٱلسَّلَامُ), and a great-grandson of Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ). According to the Book of Genesis (37:1–11) Yusuf (عَلَيْهِ ٱلسَّلَامُ) was born in the town of Paddan Aram, which is present-day Harran, Turkey.

Prophet Yaqub (عَلَيْهِ ٱلسَّلَامُ) was blessed with twelve sons from multiple wives. Among them, Yusuf (عَلَيْهِ ٱلسَّلَامُ) and his younger brother Binyamin (Benjamin) were born to Rachel—Yaqub's most beloved wife.

According to a widely accepted Biblical tradition, Rachel faced challenges in conceiving, which made her children especially dear to Yaqub's heart. This emotional bond was further deepened by Yusuf's exceptional character. Even as a child, he displayed rare qualities: deep wisdom, unwavering honesty, and a pure-hearted devotion to truth. These traits made him stand out—not just as a son, but as a soul destined for greatness.

Yaqub's love for Yusuf wasn't just parental—it was spiritual. He saw in Yusuf a reflection of divine favour, a child chosen for a remarkable journey. This special affection, however, would later become a source of jealousy among the other brothers, setting the stage for one of the Qur'an's most profound and moving stories.

According to the Old Testament, Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ) was taken to Egypt during the reign of Pharaoh Sesostris, who ruled during the Twelfth Dynasty, also known as Egypt's Middle Kingdom. His reign lasted from around 1971 BC to 1926 BC, and although the exact year of Yusuf's arrival isn't confirmed, scholars estimate it to be around 1976 BC.

After Sesostris, Yusuf rose to a position of great authority and ruled Egypt for 80 years, passing away at the age of 110. During his long tenure, he successfully implemented the divine strategy he had foreseen—managing seven years of abundance followed by seven years of famine—ensuring Egypt's survival and prosperity.

Yusuf's life story, beautifully narrated in the Surah Yusuf of the Qur'an, stands as one of the most detailed and captivating accounts of any prophet (Nabi). It is a divine tapestry woven with themes of beauty, betrayal, resilience, and sacred wisdom.

Every verse of his story carries timeless lessons—still deeply relevant to our lives today, even after more than four millennia.

Yusuf's complete story reaches us in response to a question put up by some Quraysh, obviously at the behest of learnt Jews, who wanted to expose the Prophet Muhammad (ﷺ).

The question was: **"When did the Israelites first go to Egypt?"** This was a loaded question, not just a casual inquiry. It was a calculated attempt to discredit the Prophet (ﷺ). Obviously, the Jews were so sure that an ***Ummi*** (unlettered person) would have no way of knowing the ancient historical facts.

Their strategy backfired. In response, Allah (سُبْحَانَهُ وَتَعَالَى) revealed the entire Surah Yusuf, all 111 verses, on the spot in one sitting. The revelation not only answered the question but also unveiled some of the detailed facts that even the learnt Jews were not aware of.

Before diving into the detailed story of Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ), the two characteristics stand out immediately. **First**, his ability to interpret dreams was remarkably precise and always divinely inspired. Whether the dream was his own or someone else's. Yusuf (عَلَيْهِ ٱلسَّلَامُ) never claimed credit for the insight. He always acknowledged that the gift of interpreting dreams so vividly was from Allah (سُبْحَانَهُ وَتَعَالَى). He never presented it as personal analysis or guesswork.

Second, Yusuf's beauty was extraordinary—not just in physical appearance, but in his character, purity, and spiritual radiance. According to an authentic hadith, from the Prophet Muhammad ﷺ during the miraculous Night Journey (Mi'rāj), Yusuf was described as having been given **"half of all beauty in creation"**.

"Half of all beauty in creation?" This is not to be taken lightly. The expression is used to describe someone

or something of extraordinary, unparalleled beauty—so striking that it seems to embody half of all the beauty that exists in the universe. It wasn't limited to his face—it included his grace, inner light, and closeness to Allah (سُبْحَانَهُ وَتَعَالَى).

It is also worth noting that the Bible and Talmud barely mention Yusuf as a prophet. In contrast, the Qur'an clearly identifies him as a Prophet of Allah (سُبْحَانَهُ وَتَعَالَى) who even preached the message of (**تَوْحِيد**) Tawḥīd (oneness of God) while in prison.

Surah Yusuf (12:3) introduces the story of Prophet Yusuf as "the best of stories"—a divine narrative full of wisdom, emotion, and timeless lessons. It also highlights the Qur'an's role in awakening hearts that were once unaware.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ ٱلْقَصَصِ بِمَآ أَوْحَيْنَآ إِلَيْكَ هَٰذَا ٱلْقُرْءَانَ وَإِن كُنتَ مِن قَبْلِهِۦ لَمِنَ ٱلْغَٰفِلِينَ

12:3 (O Muhammad), ***"We narrate to you the best of stories through Our revelation of this Qur'an, though before it you were among those unaware."***

"We narrate to you, [O Muhammad]**,** the very best of stories through what We have revealed to you in this Qur'an—even though before this, you had no knowledge of it." The Surah was revealed in Makkah, during a time when the Prophet Muhammad ﷺ was facing intense opposition. The Quraysh and some Jews challenged him to tell the story of Prophet Yusuf (Joseph), hoping to expose him as uninformed. Allah (سُبْحَانَهُ وَتَعَالَى) responds not only with the story—but with the best version of it, directly revealed from Him. This verse (12:3) serves as an introduction to the entire Surah Yusuf, which unfolds as a complete, uninterrupted narrative.

Why "Best of Stories"? It's divinely authored—free from exaggeration or error. It's emotionally layered—with betrayal, patience, temptation, forgiveness, and triumph. The story is morally rich—teaching (التوكل) "tawakkul" (trust in God), (**صبر**) "sabr" (patience), and the power of dreams and destiny.

The key Lessons from the Verse are:

1. The Qur'an is a teacher: It doesn't just inform—it transforms. It awakens hearts that were once unaware ("***you were among the unaware***").
2. Revelation is a gift: The Prophet ﷺ didn't study these stories from books or scholars. His knowledge came directly from divine revelation.
3. Stories are powerful: Allah (سُبْحَانَهُ وَتَعَالَى) uses storytelling not for entertainment, but for guidance, healing, and reflection.

The verse reminds us that stories in the Qur'an are not just historical accounts—they are mirrors for our own lives. The story of Yusuf is about family conflict and reconciliation. Resisting temptation, Trusting Allah's plan even in the darkest moments. It is a story which speaks to anyone who has felt betrayed, isolated, or tested—and shows how divine wisdom can turn hardship into honour.

The next verse ***(12:4)*** begins the actual story of Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ) with a dream—one that holds deep spiritual meaning and foreshadows his future. It is a verse full of symbolism, family dynamics, and divine planning.

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

12:4 When Joseph said to his father, "O my father, indeed I have seen [in a dream] ***eleven stars and the sun and the moon; I saw them prostrating to me."***

Yusuf, as a young boy, is speaking to his father Prophet Yaqub (عَلَيْهِ ٱلسَّلَامُ). He shares a vivid dream that he doesn't yet understand. It's not just a child's imagination—it was a divinely inspired vision. This dream sets the stage for the entire Surah. It's a prophecy of Yusuf's future honour, after enduring betrayal, slavery, and prison. Symbolism in the Dream are:

Symbol	**Meaning**
11 stars	Yusuf's 11 brothers
Sun	His father (Yaqub)
Moon	His mother

Scholars like Ibn Kathir and Al-Qurtubi explain that the celestial bodies represent family members who will one day recognise Yusuf's elevated status. The act of

prostration here is symbolic—not worship, but a gesture of honour and respect in ancient times.

1. Dreams can be meaningful: In Islam, some dreams are divine messages. Yusuf's dream was a prophecy.
2. Share with wisdom: Yusuf shares his dream with his father—a prophet—who understands its significance. At the same time, Yaqub warns him not to share it with his brothers.
3. Allah's plan unfolds over time: The dream doesn't come true immediately. Yusuf faces trials first. But the dream is a promise of eventual honour.

Emotionally and spiritually, the verse reminds us that great destinies often begin in quiet moments. A child's dream becomes a divine roadmap. Even when life seems unfair, Allah's plan is unfolding. Yusuf's journey teaches us to trust, be patient, and hold onto hope.

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا ۖ إِنَّ الشَّيْطَانَ لِلْإِنسَانِ عَدُوٌّ مُّبِينٌ

12:5 He said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy."

The verse ***(12:5)*** is a masterclass in prophetic parenting—combining love, foresight, and spiritual awareness. It teaches us that wisdom lies not only in knowing the truth, but in knowing when and how to share it.

"***O my son***…" — Yaqub addresses his son with tenderness (**يَا بُنَيَّ**), showing deep affection. "***Do not relate your vision to your brothers***…" — Yaqub recognises the potential for envy and rivalry if the dream's meaning becomes known. "***They will contrive against you a plan***…" — Yaqub anticipates that Yusuf's brothers, already prone to jealousy, might plot against him if they perceive his future greatness. Yaqub's spiritual intuition and emotional intelligence guide his protective advice. That is, even among siblings, unchecked envy can lead to grave injustice. This

foreshadows the events which unfold later in the surah, including Yusuf being cast into the well.

"***Indeed, Satan is a clear enemy to man***…" — Yaqub attributes the potential for evil not just to human weakness, but to Satan's influence. The verse reminds believers to be vigilant against subtle manipulations.

وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ وَعَلَىٰٓ ءَالِ يَعْقُوبَ كَمَآ أَتَمَّهَا عَلَىٰٓ أَبَوَيْكَ مِن قَبْلُ إِبْرَٰهِيمَ وَإِسْحَٰقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ٦

12:6 And thus will your Lord choose you and teach you the interpretation of narratives and complete His favour upon you and upon the family of Jacob, as He completed it upon your fathers before, Abraham and Isaac. Indeed, your Lord is Knowing and Wise.

The verse is a prophetic roadmap: Yusuf is chosen, gifted with insight, and promised divine favour. It connects his personal journey to the broader tapestry of Abrahamic prophecy, affirming that Allah's wisdom unfolds across generations.

This verse is Yaqub's (Jacob's) response to Yusuf's dream, offering reassurance and spiritual foresight. "***Your Lord will choose you***…" — Yusuf (سُبْحَانَهُ وَتَعَالَى) is being divinely selected (**يَجْتَبِيكَ**) for a special role, indicating prophethood and leadership. "***Teach you the interpretation of narratives***…" — Refers to Yusuf's gift of understanding dreams, symbols, and hidden meanings. This skill becomes central to his journey—interpreting dreams in prison and for the king. "***Complete His favour upon you and the family of Jacob***…" — Allah's blessings are not isolated; they extend to Yusuf's family, continuing the prophetic legacy.

"***As He completed it upon your forefathers***…" — Links Yusuf to the Abrahamic line, affirming continuity of divine guidance. "***Indeed, your Lord is Knowing and Wise***…" — A reminder that Allah's plan is based on perfect knowledge and wisdom, even when trials seem harsh. Prophetic legacy is inherited through divine choice, not merely lineage. Understanding dreams and symbols is a sacred skill tied to spiritual insight. Allah's blessings are generational, flowing through righteous families.

Trials are part of divine wisdom, leading to eventual honour and fulfilment.

لَّقَدْ كَانَ فِى يُوسُفَ وَإِخْوَتِهِۦٓ ءَايَـٰتٌ لِّلسَّآئِلِينَ ٧

12:7 Certainly were there in Joseph and his brothers <u>signs</u> for those who ask.

The verse (12:7) declares that the story of Prophet Yusuf and his brothers contains profound signs for those who seek insight, truth, and guidance. This verse acts as a divine preface to the unfolding narrative of Surah Yusuf. It signals that the events to come are not mere historical anecdotes, but rich with spiritual, moral, and psychological lessons.

1. The word (ءَايَـٰتٌ) ***āyāt*** refers to divine signs, lessons, and proofs. These include:
   The destructive power of jealousy. The resilience of faith in adversity. The wisdom of prophetic character. The unfolding of divine justice and mercy.
2. (لِّلسَّآئِلِينَ) "***For Those Who Ask***" implies that these signs are accessible to those who actively seek understanding. It encourages reflection, inquiry, and engagement—not passive reading.
3. Why Yusuf and His Brothers? Their story encapsulates family dynamics, betrayal, forgiveness, and divine providence. It's a case study in human emotion and divine orchestration.
4. This verse was revealed in response to a challenge by the Jews of Medina, who asked Prophet Muhammad ﷺ to recount the story of Yusuf as a test of his prophethood.

The Qur'an not only meets the challenge but elevates the story into a timeless spiritual lesson. The Qur'an invites active seekers: wisdom is unlocked through sincere questioning. Prophetic stories are mirrors: they reflect our own struggles, hopes, and moral choices.

إِذْ قَالُوا۟ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰٓ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِى ضَلَـٰلٍ مُّبِينٍ ٨

12:8 When they said, "Joseph and his brother are more beloved to our father than we, while we are a clan. Indeed, our father is in clear error."

The verse (12:8) unveils the emotional roots of Yusuf's brothers' jealousy, showing how envy, pride, and insecurity distort their judgment and lead to betrayal. It highlights a Qur'anic theme: inner emotions, when unchecked, can cause grave injustice. The verse reminds us that true love is earned through sincerity—not strength or numbers.

The ten brothers perceived favouritism, which fuels resentment. "***While we are a clan (ʿuṣbah)***…" — They argued that their numerical strength and collective presence should earn them more affection. "***Our father is in clear error***…" — A shocking claim. They accuse Prophet Yaqub (عَلَيْهِ ٱلسَّلَامُ) of being (**ضَلَٰلٍ مُّبِينٍ**) "**misguided**" , not in faith, but in judgment. This shows how unchecked jealousy can cloud moral reasoning—even toward a prophet and parent.

As for spiritual Reflections, jealousy distorts perception: The brothers misread love as favouritism and fairness as bias. Yaqub's affection was rooted in compassion, not favouritism. The Qur'an humanises prophetic families, showing they too navigate complex emotions.

ٱقْتُلُواْ يُوسُفَ أَوِ ٱطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُواْ مِنۢ بَعْدِهِۦ قَوْمًا صَٰلِحِينَ

12:9 ***"Kill Joseph or cast him out to*** [another] ***land; the countenance*** [i.e., attention] ***of your father will*** [then] ***be only for you, and you will be after that a righteous people."***

The verse (12:9) is a chilling moment in the story of Yusuf. It shows how envy, when left to fester, can lead to betrayal cloaked in false righteousness. The verse exposes the brothers' darkest intentions—plotting to kill or exile Yusuf out of jealousy, hoping to monopolise their father's love and later become "righteous." This verse also reveals the brothers' internal dialogue as they escalate from jealousy to plotting a crime.

"***Kill Joseph or cast him out***…" — They propose two options: murder or exile. Both are driven by envy of Yusuf's closeness to their father Yaqub. "***Cast him into a land***…" implies permanent separation, not just a temporary punishment.

"***So that your father's face may be only for you***…" — They believe removing Yusuf will redirect Yaqub's affection toward them. This shows how envy can distort logic and justify cruelty.

"***Then you will become righteous***…" — They plan to sin first, then repent later. This is a psychological rationalisation: committing injustice now with the intention of reforming afterward. The brothers claim they'll become qawman ṣāliḥīn (**قَوْمًا صَٰلِحِينَ**) (righteous people) after eliminating Yusuf.

The Qur'an exposes this flawed reasoning to highlight how envy and ego can blind people to their own hypocrisy. Jealousy can escalate to violence if unchecked. Manipulating love and attention leads to moral ruin. True righteousness cannot be built on injustice. Repentance must follow sincere remorse, not premeditated wrongdoing.

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ إِن كُنتُمْ فَاعِلِينَ

12:10 One of them said, "Don't kill Yusuf. Instead, throw him into the bottom of a well—maybe a passing caravan will pick him up—if you're going to do something."

The verse (12:10) shows how one of Prophet Yusuf's brothers tried to stop the others from killing him by suggesting a "less harmful" plan—throwing him into a well instead. "***One of them said***…": This brother (some scholars say it was Reuben or Judah) didn't want Yusuf to be killed. Although, Reuben wasn't innocent, but he tried to reduce the harm. "***Don't kill Yusuf***…": He urged them to avoid murder, which is a major sin. "***Throw him into the bottom of a well***…": He suggested hiding Yusuf in a deep, dark well—out of sight, but still alive.

"***Maybe a caravan will pick him up***…": The plan was that travellers might find Yusuf and take him far away, solving their "problem" without bloodshed. "***If you're going to do something***…": He didn't fully oppose the plan but tried to make it less severe.

Even among wrongdoers, some may try to limit harm—but that doesn't make them righteous.
Jealousy can lead to terrible decisions, even among family.

Allah's plan begins here: This "lesser evil" sets the stage for Yusuf's journey to Egypt, where he will eventually rise to power and save many lives. The well becomes a turning point—a place of darkness that leads to light.

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ

12:11 ***"They said, 'O our father, why don't you trust us with Yusuf? We truly care about him and want the best for him.'"***

This verse reveals how persuasive language can mask harmful intent. When Yusuf's brothers say, *"Why don't you trust us?"*, it feels less like concern and more like emotional pressure—almost a form of guilt-tripping. They're speaking to their father, Prophet Yaqub (عَلَيْهِ ٱلسَّلَامُ), trying to convince him to let Yusuf accompany them. But Yaqub's prophetic intuition sensed something spiritually off. Despite their insistence that they are لَنَاصِحُونَ (*naṣihūn*—sincere and well-meaning), their true motive was envy, not care. Their words were soft, but their hearts were stirred by jealousy.

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ ١٢

12:12 ***"Send him with us tomorrow so he can relax and play. We'll definitely take good care of him."***

The brothers paint a picture of leisure and safety—"he'll play, we'll protect him"—but their true motive is envy and harm. They use soft words (**يَرْتَعْ وَيَلْعَبْ**) to lower Yaqub's defences. Yaqub's dilemma is that as a father and prophet, he senses danger but faces pressure from his older sons.

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ

12:13 ***Yaqub said, "It really saddens me to let him go with you, and I'm afraid a wolf might eat him while you're not paying attention."***

Yaqub (عَلَيْهِ ٱلسَّلَامُ) isn't just worried—he's heartbroken at the thought of separation. His fear of the wolf isn't random. It foreshadows the brothers' plan to use that excuse. "***While you're unaware***" hints that Yaqub suspects they might not be innocent.

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَاسِرُونَ

12:14 ***They said, "If a wolf eats him while we're a strong group, then we'd really be losers!"***

The brothers pretend to be shocked by Yaqub's fear, saying it's absurd that a wolf could harm Yusuf while they're around. They use reasoning to deflect suspicion, but their words are hollow—they're the real danger. Ironically, this is the exact excuse they later use to cover up their betrayal.

فَلَمَّا ذَهَبُوا۟ بِهِۦ وَأَجْمَعُوٓا۟ أَن يَجْعَلُوهُ فِى غَيَـٰبَتِ ٱلْجُبِّ ۚ وَأَوْحَيْنَآ إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَـٰذَا وَهُمْ لَا يَشْعُرُونَ ١٥

12:15 So when they took him away and agreed to throw him into the depths of the well, We revealed to him: "One day, you will tell them about this deed of theirs, and they won't even realise who you are."

This verse marks a turning point in the story of Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ), often called *Ahsan al-Qasas*—the most beautiful of stories. The brothers have now acted on their plan, and Allah begins to comfort and guide Yusuf directly.

وَجَآءُوٓ أَبَاهُمْ عِشَآءً يَبْكُونَ ١٦

12:16 At nightfall they came to their father weeping

They return at night, which adds drama and makes it harder for Yaqub to verify their story. Crocodile tears are not from guilt or grief—it's a performance to sell their lie. This where Yaqub's test begins. This moment begins a long period of emotional suffering for Yaqub, who deeply loves Yusuf and senses something is wrong.

قَالُوا۟ يَـٰٓأَبَانَآ إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِندَ مَتَـٰعِنَا فَأَكَلَهُ ٱلذِّئْبُ ۖ وَمَآ أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَـٰدِقِينَ

12:17 They said, "O our father, we went racing and left Yusuf near our belongings, and a wolf ate him. But you won't believe us—even if we're telling the truth."

The verse shows the moment Yusuf's brothers lie to their father, Yaqub, claiming a wolf ate Yusuf while they were racing—trying to cover up their betrayal. They had secretly plotted to get rid of Yusuf out of jealousy. But instead of telling the truth, they made up a story. That is, "We were just playing a racing game and left Yusuf behind with our stuff. A wolf must've eaten him!" Since Yaqub had already once expressed concern that a wolf might harm Yusuf, they used

that fear to make their lie sound believable. They knew that their father wouldn't believe them. They even said, "You won't believe us, even if we're being honest"—which shows that they knew they weren't.

وَجَآءُوا عَلَىٰ قَمِيصِهِۦ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ

12:18 And they brought his shirt stained with false blood. Yaqub said, 'No, your souls have made this up. So, I will show beautiful patience. And Allah is the One I seek for help against what you claim.'

Yaqub immediately recognises the lie. The shirt is intact—no tears, just blood. He knows something's wrong. "***Beautiful patience***" (**فَصَبْرٌ جَمِيلٌ**): This isn't passive waiting—it's active trust in Allah (سُبْحَانَهُ وَتَعَالَى) without complaint or bitterness. Instead of arguing, Yaqub (عَلَيْهِ ٱلسَّلَامُ) seeks divine help. He knows truth will unfold in time.

وَجَآءَتْ سَيَّارَةٌ فَأَرْسَلُوا۟ وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُۥ ۖ قَالَ يَٰبُشْرَىٰ هَٰذَا غُلَٰمٌ ۚ وَأَسَرُّوهُ بِضَٰعَةً ۚ وَٱللَّهُ عَلِيمٌۢ بِمَا يَعْمَلُونَ

12:19 Then a caravan came, and they sent their water-drawer. He lowered his bucket and said, "Good news! Here's a boy!" They hid him as merchandise. But Allah was fully aware of what they were doing.

This verse begins Yusuf's journey into Egypt—not as a prince, but as a slave. The divine plan is quietly unfolding. Yusuf's rescue—or is it? The caravan finds him, but instead of helping, they treat him as property. The phrase (**أَسَرُّوهُ بِضَٰعَةً**) "**hid him as merchandise**" shows they concealed his identity to profit from him.

(وَٱللَّهُ عَلِيمٌۢ بِمَا يَعْمَلُونَ) reminds us that even when humans act unjustly, Allah sees everything.

وَشَرَوْهُ بِثَمَنٍۭ بَخْسٍ دَرَٰهِمَ مَعْدُودَةٍ وَكَانُوا۟ فِيهِ مِنَ ٱلزَّٰهِدِينَ ٢٠

12:20 ***"And they sold him for a cheap price—just a few silver coins—because they didn't really value him."***

This verse describes the moment Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ) was sold into slavery by the caravan that found him in the well. It's a painful but pivotal moment in his journey from abandonment to eventual rise.

The traders saw Yusuf as just a commodity. They didn't recognize his inner value—his beauty, purity, and prophetic destiny. The boy they sold cheaply would later become a ruler in Egypt. This verse foreshadows a dramatic reversal. Their lack of care shows how worldly people often miss spiritual greatness when it's disguised as vulnerability.

وَقَالَ ٱلَّذِى ٱشْتَرَىٰهُ مِن مِّصْرَ لِٱمْرَأَتِهِۦٓ أَكْرِمِى مَثْوَىٰهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا ۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى ٱلْأَرْضِ وَلِنُعَلِّمَهُۥ مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمْرِهِۦ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ

12:21 ***The man from Egypt who bought Yusuf said to his wife, "Treat him kindly and give him a good place to stay. Maybe he'll benefit us—or we might even adopt him as a son." That's how We gave Yusuf a firm place in the land, and taught him how to interpret events and dreams. Allah always carries out His plan, but most people don't realize it.***

According to the Bible his name was Potiphar. But the Quran mentions him merely by the title (Al-Aziz). As the Quran uses the same title for Prophet Joseph, when he rose to a high rank, it appears that the person held a high office or rank in Egypt, for the word Aziz stands for a powerful person who cannot be opposed and disobeyed. The Bible and the Talmud say that he was an officer of Pharaoh's body guards and captain of the guard. And according to a tradition from Ibn Abbas, related by Ibn Jarir, he was the officer of the royal treasury.

According to the Talmud the name of his wife was Zuleikha and she is known by the same name in the Muslim traditions. As regards to the other tradition among the Muslims that Prophet Yusuf married her afterwards, it is

neither based on the Quran nor on the history of the Israelites. And the fact is that it is below the dignity of a Prophet to have married such a woman about whom he had personal knowledge that she was of a bad character.

The fact that Potiphar had a very high opinion of Prophet Yusuf from the very beginning is also confirmed by the Talmud and the Bible. The Talmud says (Gen. 39: 6) that at this time Joseph was about eighteen years of age (and) Potiphar was very favourably impressed with his bearing and appearance. So, he came to the conclusion that he belonged to some noble family and had been made a slave by the force of adverse circumstances. When the Midianites carried him before Potiphar, he said: He does not look like a slave and I fear he has been stolen from his country and his home. That is why Potiphar did not treat him like a slave, but put him in charge of his house and all his possessions. Likewise, the Bible says: He entrusted everything he owned to Joseph, and he was unaware of what he possessed except for the bread he ate.

This verse alludes to the special training Prophet Joseph needed at that time for the performance of the duties of the high rank to which he was destined to rise. Up to that time, he had been brought up in the desert, under the environment of a semi nomadic life of a shepherd. There was neither any settled state in Canaan and Northern Arabia nor had there been any appreciable progress in culture and civilization, for it was inhabited by different independent clans with no settled government. Thus, it is obvious that the training that Prophet Yusuf had received in Canaan, had equipped him with the good characteristics of nomadic life coupled with the qualities of God worship and high morality of the family of Prophet Abraham.

But this was not enough to enable him to direct the affairs of Egypt, which was at that time one of the most cultured and civilized countries of the known world and required a different experience and training for the conduct of its affairs. The All Powerful Allah (سُبْحَانَهُ وَتَعَالَى) made arrangements for this training and sent him to the house of an officer of a very high rank in Egypt, who entrusted him with full powers over his house and estate. This enabled

him to develop all those latent abilities that were needed to fulfil his destiny, and he gained the experience that was required for the efficient conduct of the affairs of the kingdom of Egypt in the years to come.

وَلَمَّا بَلَغَ اَشُدَّهٗۤ اٰتَيْنٰهُ حُكْمًا وَّعِلْمًا ؕ وَكَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ

12:22 ***And when Joseph reached the age of maturity, We granted him judgement and knowledge.20 Thus do We reward those who do good.***

The Verse (12:22) marks a turning point in Prophet Yusuf's life—when he reaches maturity, Allah blesses him with wisdom and knowledge as a reward for his excellence in character. By the use of such words as the Quran usually means, We bestowed on him Prophethood, for the Arabic word (**حُكْمًا**) hukmun stands for both judgment and authority and(**عِلْمًا**) ilmun stands for that knowledge which is directly revealed to the Prophets by Allah. Thus, the Arabic words of the text will mean: We gave him the power and the authority and the knowledge needed for judging rightly the affairs of the people.

وَرَاوَدَتْهُ الَّتِىْ هُوَ فِىْ بَيْتِهَا عَنْ نَّفْسِهٖ وَغَلَّقَتِ الْاَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ؕ قَالَ مَعَاذَ اللّٰهِ اِنَّهٗ رَبِّىْۤ اَحْسَنَ مَثْوَاىَ ؕ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ

12:23 ***And it so happened that the lady in whose house Joseph was living, sought to tempt him to herself, and one day bolting the doors she said: "Come on now!" Joseph answered: "May Allah grant me refuge! "My Lord" has provided an honourable abode for me*** (so how can I do something so evil)***? Such wrong-doers never prosper."***

The verse (12:23) shows a moment of intense moral testing for Prophet Yusuf—when Zulaikha, the wife of the Egyptian official tries to seduce him, but he chooses integrity and faith over temptation. She tried to tempt Yusuf into doing something immoral. She made sure no one could interrupt—locking all the doors—and then invited him directly. Yusuf immediately turned to Allah for protection. He remembered that his master (the official) had treated him kindly. Betraying that trust would be unjust. He knew that people who do wrong never truly succeed. This verse isn't

just about resisting temptation—it's about who you are when no one's watching.

وَلَقَدْ هَمَّتْ بِهٖ ۚ وَهَمَّ بِهَا لَوْلَآ اَنْ رَّاٰ بُرْهٰنَ رَبِّهٖ ۚ كَذٰلِكَ لِنَصْرِفَ عَنْهُ السُّوْۤءَ وَالْفَحْشَآءَ ۚ اِنَّهٗ مِنْ عِبَادِنَا الْمُخْلَصِيْنَ

12:24 ***And she advanced towards him, and had Joseph not perceived a sign from his Lord he too would have advanced towards her. Thus was Joseph shown a sign from his Lord that We might avert from him all evil and indecency, for indeed he was one of Our chosen servants.***

The verse (12:24) reveals Prophet Yusuf's inner struggle during a moment of temptation—but shows how divine guidance protected him from falling into sin. It's a powerful lesson in human vulnerability and spiritual strength. It continues the story of Yusuf and the wife of the Egyptian official (Zulaikha), who tried to seduce him. She was fully intent on seducing Yusuf. Whereas Yusuf felt a natural human pull—but only for a moment. He didn't act on it. Allah (سُبْحَانَهُ وَتَعَالَى) showed him a powerful sign—called (**بُرْهٰنَ**) "burhān" (proof or spiritual insight)—that reminded him of truth, purity, and his mission. Why did Allah intervene? Because Yusuf was one of Allah's (**الْمُخْلَصِيْنَ**) "mukhlaṣīn"—sincere, chosen servants who are protected from falling into sin. It teaches us that even prophets are human. Feeling temptation isn't a sin—but choosing righteousness in that moment is what makes someone truly great. This verse is a masterclass in moral resilience. It doesn't hide the struggle—it honours it. Yusuf's greatness wasn't in being emotionless, but in choosing faith over desire.

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيْصَهٗ مِنْ دُبُرٍ وَّاَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ ۗ قَالَتْ مَا جَزَآءُ مَنْ اَرَادَ بِاَهْلِكَ سُوْٓءًا اِلَّآ اَنْ يُّسْجَنَ اَوْ عَذَابٌ اَلِيْمٌ

12:25 ***Then both of them rushed to the door, each seeking to get ahead of the other, and she tore Joseph's shirt from behind. Then both of them found the husband of the lady at the door. Seeing him she said: "What should be the punishment of him who has foul designs on your wife except that he should be***

imprisoned or subjected to painful chastisement?"

The verse shows Prophet Yusuf fleeing from temptation, the woman tearing his shirt in pursuit, and her husband arriving—leading to a dramatic false accusation. It's a moment of truth, tension, and divine justice. This verse captures a moment of high drama—but beneath it is a lesson in integrity. Yusuf's shirt, torn from behind, becomes a silent witness to his innocence.

Yusuf is trying to escape the woman's seduction. She's chasing him. As Yusuf runs, she grabs his shirt and tears it from the back. Her husband suddenly shows up at the door—catching them in the moment. Zulaikha, instead of admitting her actions, she flips the story. She accuses Yusuf of trying to harm her and demands punishment. It shows how people can twist the truth to protect themselves. But the torn shirt becomes a key piece of evidence later.

قَالَ هِيَ رَاوَدَتْنِيْ عَنْ نَّفْسِيْ وَشَهِدَ شَاهِدٌ مِّنْ اَهْلِهَاۚ اِنْ كَانَ قَمِيْصُهٗ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكٰذِبِيْنَ

12:26 ***Joseph said: "It is she who was trying to tempt me to herself." And a witness belonging to her own household testified*** (on grounds of circumstantial evidence)***: "If his shirt is torn from the front, then she is telling the truth and he is a liar.***

It appears that when the master of the house came on the scene, he was accompanied by a person of his wife's household. When he heard the story of the incident, he made this proposal: As each of them accuses the other and there is no eye witness of what happened between the two, the matter should be decided by the help of the circumstantial evidence, by examining the condition of Joseph's shirt. Obviously, this was a very reasonable way of deciding the matter, and there was, therefore, no need to resort to a miracle.

After the woman falsely accuses Yusuf of trying to harm her, Yusuf speaks up and tells the truth: she was the one who tried to seduce him. A wise person from her family—possibly an elder or someone respected—suggests

a logical way to figure out who's telling the truth. Look at Yusuf's shirt: If it's torn from the front, it means Yusuf was attacking and she was defending. If it's torn from the back, it means Yusuf was running away and she grabbed him—proving her guilt. It shows how truth can be uncovered through observation and logic, even when emotions are high.

The verse teaches us that truth doesn't always need loud arguments—it can be revealed through calm reasoning and clear evidence. Yusuf's dignity and the witness's wisdom shine through.

It appears that the women in general and the ladies of high society in particular, enjoyed almost the same sexual freedom as is rampant today in the civilised West and in the Westernised East. Allah made arrangements for the special training of Prophet Joseph in the house of his master because he had to perform his divine mission in a perverted society, and that too as a ruler and not as a common man. It is thus obvious from the behaviour of those ladies of high rank, who did not feel any shame nor modesty in openly admiring the beauty of the young slave and from that of the lady of the house who was not ashamed of confessing openly that she did her best to tempt him and would continue to do so, that they would have done all they could to allure the young handsome ruler.

وَاِنۡ كَانَ قَمِيۡصُهٗ قُدَّ مِنۡ دُبُرٍ فَكَذَبَتۡ وَهُوَ مِنَ الصّٰدِقِيۡنَ

12:27 But if it is torn from the back, then she has lied and he is truthful."

This is what was implied in the evidence: If Joseph's shirt is torn from the front, it means that Joseph is the aggressor and she has struggled to defend her honour. But if the shirt is rent from the back, it is obvious that he must have been running away from her and she must have been tugging from behind. The circumstantial evidence implied another thing. As the witness invited the master's attention to Prophet Joseph's shirt only, it meant that there was no sign at all of violence on the garments of the woman, for had he been the aggressor, there must have been some signs of violence on her garments.

A comparative study of the story as given in the Quran and in the Bible and the Talmud will be worthwhile. **The Bible says**: And she caught him by his garment, saying: Lie with me: and he left his garment in her hand and fled, and got himself out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying: See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got himself out. And she laid up his garment by her, until his lord came home...And it came to pass, when his master heard the words of his wife, which she spake unto him, saying: After this manner did thy servant to me; that his wrath was kindled. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound. **(Gen. 39: 12-16, 19-20)**.

The clumsy manner of the above version is obvious. It appears from this that Prophet Joseph's garment was so shaped that the whole of it fell into her hands when she tugged it. Then he ran away all naked, leaving it with her, as if to supply her with a clear proof of his own guilt.

Now let us turn to the Talmud. It says: ....hearing the accusation, Potiphar commanded at once that the lad should be whipped severely. Then he carried Joseph before the judges.....They ordered that the torn garment should be brought to them and upon an examination of the same, they pronounced Joseph not guilty. **(The Talmud Selections, H. Polano, pp. 81-82)**.

Obviously, this version is also faulty, for it cannot be imagined that a person of such a high rank would himself take the case to a court that his own slave had tried to assault his wife criminally. Incidentally, this Quranic version of the story is a clear proof of the fact that it has no copied stories from the Israelite traditions as the pseudo-orientalists allege, but has, on the other hand, corrected them and told the real facts to the world.

فَلَمَّا رَاٰ قَمِيْصَهٗ قُدَّ مِنْ دُبُرٍ قَالَ اِنَّهٗ مِنْ كَيْدِكُنَّ ۗ اِنَّ كَيْدَكُنَّ عَظِيْمٌ

12:28 So when the husband saw Joseph's shirt torn from behind he exclaimed: "Surely, this is one of the tricks of you women; your tricks are indeed great.

the Qur'an reveals how Prophet Yusuf's innocence was proven through physical evidence, leading Al-Aziz to rebuke his wife's deception.

يُوْسُفُ اَعْرِضْ عَنْ هٰذَا ۚ وَاسْتَغْفِرِيْ لِذَنْۢبِكِ ۖ اِنَّكِ كُنْتِ مِنَ الْخٰطِـِٕيْنَ

12:29 Joseph, disregard this. And you - woman - ask forgiveness for your sin, for indeed it is you who has been at fault."

"***Yusuf, turn away from this***": Al-Aziz tells Yusuf not to pursue the matter further—essentially asking him to stay silent to avoid scandal. This reflects a desire to protect family honour and reputation.

"***Seek forgiveness for your sin***": He addresses his wife directly, acknowledging her guilt and urging her to repent. The phrase "you were of the sinful" confirms her wrongdoing. The verse carries a tone of quiet rebuke rather than public condemnation. Al-Aziz opts for discretion over justice, which some scholars interpret as a flaw in his leadership.

وَقَالَ نِسْوَةٌ فِى الْمَدِيْنَةِ امْرَاَتُ الْعَزِيْزِ تُرَاوِدُ فَتٰىهَا عَنْ نَّفْسِهٖ ۚ قَدْ شَغَفَهَا حُبًّا ۗ اِنَّا لَنَرٰىهَا فِىْ ضَلٰلٍ مُّبِيْنٍ

12:30 "And women in the city said, 'The wife of Al-Aziz is trying to seduce her slave boy. He has deeply affected her with love. Indeed, we see her in clear error.'"

Ibn Kathir explains that the women of the city—likely from the aristocracy—gossiped about Zulaikha's infatuation with Yusuf. They viewed her behaviour as disgraceful, especially given Yusuf's status as a servant.

The verse shows how private sins can become public scandals, especially among the elite. The women judged Zulaikha harshly, yet they themselves would later be tested by Yusuf's beauty.

Verse (12:31) below of the Qur'an describes how Zulaikha staged a dramatic scene to silence the gossiping women by revealing Yusuf's breathtaking beauty, which left

them stunned and physically overwhelmed. The verse reads:

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَـًٔا وَءَاتَتْ كُلَّ وَٰحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ ٱخْرُجْ عَلَيْهِنَّ ۖ فَلَمَّا رَأَيْنَهُۥٓ أَكْبَرْنَهُۥ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَٰشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنْ هَٰذَآ إِلَّا مَلَكٌ كَرِيمٌ

12:31 ***"So when she heard of their scheming, she invited them and prepared a banquet for them. She gave each one a knife and said*** [to Yusuf]***, 'Come out before them.' When they saw him, they were so amazed that they cut their hands and exclaimed, 'Good God! This is no human; this is none but a noble angel!'"***

Well-known hadith states that Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ) was given half of all beauty. This narration highlights the extraordinary physical and spiritual grace he possessed, which astonished everyone who saw him.

The Prophet Muhammad ﷺ said during the Night Journey (Mi'raj): *"I saw Yusuf* (عَلَيْهِ ٱلسَّلَامُ)*, and he had been given half of all beauty."* This narration is found in **Sahih Muslim**, **Musnad Ahmad**, and other authentic collections.

Aisha (RA) is reported to have said: *"If the women who saw Yusuf cut their hands, they would have cut their throats had they seen my Yusuf* (i.e., the Prophet Muhammad ﷺ)." This reflects her deep love and admiration for the Prophet, though scholars note it as poetic hyperbole. Yusuf's beauty wasn't just physical—it symbolised purity, patience, and divine favour. His appearance became a test for others, yet he remained steadfast and spiritually radiant.

According to Tafsir by Al-Jalalayn: "*And when she heard of their machinations, their backbiting of her, she sent for them and prepared for them a repast. Muttaka' is food that requires cutting with a knife since one leans upon it (ittikā'); this repast was utruj 'citron'. She then gave each one of them a knife and said to Joseph, 'Come out before them!' And when they saw him, they were in awe of him, they exalted him and cut their hands with the knives without feeling any pain because their hearts were so engrossed by Joseph, and they exclaimed, 'God preserve us!' — in exaltation of him — 'This namely Joseph is no human being;*

this is but a noble angel!' on account of his all-encompassing beauty, which is a characteristic not usually found among humankind. In the Sahīh of al-Bukhārī it is reported that one half of all beauty was given to him."

There is no mention at all of this banquet in the Bible but it has been described in the Talmud in a way quite different from that of the Quran. Needless to say that while this narrative in the Quran is natural, life like and teaches moral lessons, the one in the Talmud lacks all these things.

Verse (12:32) of the Qur'an captures Zulaikha's bold confession and threat: she admits her desire for Yusuf, praises his resistance, and warns that if he doesn't obey her, he'll be imprisoned and humiliated. The verse reads:

قَالَتْ فَذٰلِكُنَّ ٱلَّذِى لُمْتُنَّنِى فِيهِ ۖ وَلَقَدْ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ فَٱسْتَعْصَمَ ۖ وَلَئِن لَّمْ يَفْعَلْ مَآ ءَامُرُهُۥ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ ٱلصَّٰغِرِينَ

12:32 "She said, 'This is the one you blamed me for. I did try to seduce him, but he firmly refused. And if he does not do what I command, he will surely be imprisoned and will be among the humiliated.'"

Ibn Kathir explains that Zulaikha, instead of denying her actions, openly admits her desire for Yusuf. She uses the moment to justify herself before the women who had mocked her, saying in effect: "Now you see why I was so captivated."

This open demonstration of her love and declaration of her immoral designs shows that the moral condition of the higher class of the Egyptian society had declined to the lowest ebb. It is quite obvious that the women whom she had invited must have been ladies belonging to the upper most stratum of the society. The very fact that she presented her beloved before them without any hesitation, in order to convince them of his beauty and youth that had urged her to fall in love with him, shows that there was nothing uncommon in this demonstration.

Then these ladies did not reproach her but themselves practically demonstrated that, in those circumstances, they themselves would have done the same that she did. Above all, the hostess did not feel that it was immodest to declare openly: No doubt, I sought to seduce

him and he succeeded in escaping from me. Yet I am not going to give him up. If he will not do as I bid him, he shall be cast into prison and humbled and disgraced.

قَالَ رَبِّ ٱلسِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِيٓ إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ ٱلْجَٰهِلِينَ

12:33 Joseph said: "My Lord! I prefer imprisonment to what they ask me to do. And if You do not avert from me the guile of these women, I will succumb to their attraction and lapse into ignorance."

The verse (12:33) reveals Prophet Yusuf's heartfelt plea to Allah: he chooses prison over sin, asking for divine protection from temptation and ignorance.

In order to grasp the full significance of this prayer of Prophet Joseph, we should try to form a mental picture of the circumstances in which he was placed at that time. In the light of this passage the picture will be something like this.

There is the handsome young man of twenty in the prime of his life, who has brought health and vigour of youth from the desert into Egypt, after passing through the ordeal of forced slavery and exile. Fortune has placed him in the house of one of the highest dignitaries in the capital of the most civilized country (Egypt) of the world at the time. There this handsome young man meets in the prime of life with a strange experience. The lady of the house in which he has to live day and night falls passionately in love with him and begins to tempt and seduce him. Then the fame of his beauty spreads all over the capital and the other ladies of the town also become enamoured of him.

Now this is the critical position. He is surrounded on all sides by hundreds of beautiful snares that have been spread to entrap and catch him unaware. All sorts of devices are employed to excite his passions and entice him: wherever he goes he encounters sin lying in ambush with all its charms and allurements and waiting for an opportune moment to make a surprise attack upon him. Such are the circumstances that are tempting him with sin, but the pious young man successfully passes through the ordeal, set for him by Satan, with the self-control that is praiseworthy

indeed. But it is all the more praiseworthy that he does not feel any pride for showing such extraordinary piety in such trying and tempting circumstances.

On the other hand, he very humbly invokes his Lord to protect him from those traps of sin, for he is afraid of the common human weaknesses and cries out: *My Lord, I am weak. I fear lest these temptations should overpower me, I would rather prefer imprisonment to doing such an evil thing into which they are tempting to ensnare me.*

In fact, that was the most important and critical period of Prophet Joseph's training, and this hard ordeal helped to bring forth all his latent virtues of which he himself was unaware up to that time. Then he himself realised that Allah (سُبْحَانَهُ وَتَعَالَى) had endowed him with the high and extraordinary qualities of honesty, fidelity, piety, charity, righteousness, self-control, balance of mind, and he made full use of these when he gained power in Egypt.

Allah (سُبْحَانَهُ وَتَعَالَى) responded to Prophet Yusuf's heartfelt prayer by protecting him from temptation, affirming that He Is the All-Hearing, All-Knowing. The verse reads:

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

12:34 ***So his Lord responded to him and turned away from him their plot. Indeed, He is the Hearing, the Knowing.***

Ibn Kathir explains that this verse is a direct response to Yusuf's previous supplication (12:33), where he asked Allah to protect him from the women's seduction and preferred prison over sin. Allah accepted his prayer and shielded him from their schemes. This verse also confirms that when a believer chooses righteousness over ease, Allah responds with protection and grace.

ثُمَّ بَدَا لَهُمْ مِّنۢ بَعْدِ مَا رَاَوُا الْاٰيٰتِ لَيَسْجُنُنَّهٗ حَتّٰى حِيْنٍ

12:35 ***Then it occurred to them to cast Joseph into prison for a while even though they had seen clear signs*** (of Joseph's innocence and of the evil ways of their ladies)***.***

The Egyptian elite imprisoned Prophet Yusuf not because he was guilty, but to protect their reputation after his innocence and the guilt of their women became clear. It was a strategic move to contain a growing scandal.

Although they believed they were preserving their image, Yusuf's imprisonment truly signified his moral triumph and their moral downfall.

His character—known for beauty, piety, and integrity—was widely admired, and the public likely saw through the injustice. Ordinary people knew that Yusuf's imprisonment was a political manoeuvre, not a punishment for wrongdoing. The rulers openly chose to imprison him rather than confront the misconduct of their women. The passage draws a parallel between ancient and modern rulers.

Ancient rulers were openly unjust without legal pretence. **Modern rulers** cloak injustice in legality, using dishonest laws to justify wrongful imprisonment.

Ancient rulers were tyrants;

The modern rulers are tyrants and hypocrites.

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ ۖ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِ ۖ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

12:36 And with Joseph two other slaves entered the prison. One of them said: "I saw myself pressing wine in a dream"; and the other said: "I saw myself carrying bread on my head of which the birds were eating." Both said: "Tell us what is its interpretation; for we consider you to be one of those who do good."

At the time when Prophet Joseph was sent to prison, he probably was about twenty years old. This has been inferred from two statements in the Quran and the Talmud. The Quran (Ayat 42) says that....*he remained in the prison for a decade or so and the Talmud says that ...Joseph was thirty years old when he was elevated to his honourable and trustworthy position*.

People recognize sincerity. The prophet Yusuf didn't preach or boast—his actions and demeanour quietly invited trust. His goodness was so evident that even fellow prisoners turned to him for wisdom.

While Yusuf was in prison, two young men entered alongside him. One day, each of them shared a

dream they had seen. The first said, “I saw myself pressing grapes to make wine.” The second said, “I saw myself carrying bread on my head, and birds were eating from it.” Then they both turned to Yusuf and said, “Can you tell us what these dreams mean? We see that you are someone who does good and behaves with excellence.”

“***Two young men entered the prison with him***…” These men were not ordinary criminals. According to classical tafsir, one was the king’s cupbearer and the other his baker. They had been imprisoned under suspicion, and their dreams reflected their anxiety about their fate.

“***One of them said: I saw myself pressing wine***…” This dream suggests a return to his former role—serving the king. Pressing wine was a noble task in royal courts, and the dream hinted at restoration and hope.

“***The other said: I saw myself carrying bread on my head, and birds were eating from it***…” This dream was ominous. Bread being eaten by birds before it could be served implied loss, decay, or punishment. The imagery was unsettling and begged for interpretation.

“***Tell us what these dreams mean***…” They didn’t ask just anyone. They chose Yusuf because they sensed his integrity. His calm demeanour, kindness, and spiritual presence stood out even in prison. The phrase “***We see you among the doers of good***” (**الْمُحْسِنِينَ**) “muḥsinīn” shows their respect for his character and trust in his insight.

The Bible confirms this: *And the keeper of the prison committed to Joseph’s hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to anything that was under his hand.* (Gen. 39: 22-23).

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ۚ ذَٰلِكُمَا مِمَّا عَلَّمَنِي رَبِّي ۚ إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

12:37 ***Joseph said: "I will inform you about the interpretation of the dreams before the arrival of the food that is sent to you. This knowledge is part of what I have been taught by my Lord. I have renounced the way of those who do not believe in Allah, and who deny the Hereafter,***

Yusuf gently replied to the two prisoners who had asked him to interpret their dreams. He said, “I’ll explain the meaning of your dreams before your next meal arrives.” This wasn’t just a promise—it showed his confidence and calmness. He wasn’t rushing or guessing; he was grounded in divine knowledge. Then he added something deeper: “*This ability to interpret dreams isn’t mine alone—it’s a gift from my Lord. Allah taught me this*.” By saying this, Yusuf made it clear that his wisdom came from a higher source, not from personal pride or magic.

He continued, “*I’ve chosen to leave behind the path of people who don’t believe in Allah and who reject the idea of an afterlife*.” This was Yusuf’s way of sharing his spiritual journey. He wasn’t just interpreting dreams—he was gently inviting them to reflect on faith, purpose, and the reality beyond this life. Even in prison, Yusuf sees an opportunity to guide others toward belief in Allah and the Hereafter.

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ۚ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَٰلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

12:38 ***and I have adopted the way of my forefathers - Abraham and Isaac and Jacob. It is not for us to associate any with Allah in His Divinity. It is out of Allah's grace upon us and upon mankind*** (that He did not require of us to serve any other than Allah)***, and yet most people do not give thanks.***

Yusuf (Joseph) is speaking from prison, explaining his beliefs to his fellow inmates. He says: “***I walk the same spiritual path as my ancestors—Prophet Ibrahim (Abraham), Prophet Ishaq (Isaac), and Prophet Yaqub (Jacob)***.” These were men of deep faith and unwavering devotion. They never worshipped idols or partnered anything with Allah. Their hearts were pure, and their loyalty was to the One True God.

This clarity of belief, this gift of knowing and worshipping Allah alone—it’s not something we earned. It’s a mercy, a favour, a divine blessing given to us and offered to all humanity. But sadly, most people don’t recognise it.

They turn away, distracted by worldly things, unaware of the treasure they've been offered."

Yusuf connects himself to a noble chain of prophets, showing that his beliefs are rooted in truth and tradition. He emphasizes Tawḥīd (**تَوْحِيد**) "Oneness of God": That is, pure monotheism—no idols, no partners, just sincere worship.

يٰصَاحِبَيِ السِّجْنِ ءَاَرْبَابٌ مُّتَفَرِّقُوْنَ خَيْرٌ اَمِ اللّٰهُ الْوَاحِدُ الْقَهَّارُ

12:39 Fellow-prisoners! Is it better that there be diverse lords, or just Allah, the One, the Irresistible?

This verse is a powerful call to recognise Allah as the sole, supreme authority. Yusuf gently turns to his two cellmates and says: "*My dear companions in this prison—think with me for a moment. What makes more sense: to worship a bunch of different gods, each with their own name, story, and statue… or to turn your heart to the One true God*? *The One who is completely in charge, above all, and answers to no one? Isn't it clearer, simpler, and more beautiful to worship the One who created everything, rather than man-made idols that can't even speak?"*

Yusuf doesn't argue or condemn—he invites them to reflect with kindness and logic. He contrasts the clarity of monotheism with the confusion of polytheism.

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءً سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنِ الْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

12:40 "What you worship besides Him are nothing but names you and your forefathers have invented—names for which Allah has sent down no authority. Judgment belongs to Allah alone. He commands that you worship none but Him. That is the upright way—but most people do not know."

Yusuf continues speaking to his fellow prisoners, building on his earlier question about whether many gods or one God makes more sense. He says: *"The idols and false gods you worship—they're just names. Labels made up by people long ago. Your ancestors passed them down, but they have no real power. Allah never gave any proof or*

permission for them. They're human inventions, not divine truths.

The right to make laws, to decide what's true and just—that belongs to Allah alone. He's the only one with real authority. And He's made it clear: *worship no one but Him*. That's the way that leads to clarity, peace, and truth. But sadly, most people don't understand this. They follow traditions blindly, without asking where those traditions came from."

While in prison, Prophet Yusuf (عليه السلام) was approached by two fellow inmates who had seen troubling dreams. They asked him to interpret them. After gently guiding them toward belief in one God, Yusuf gave them the interpretations:

يَا صَاحِبَيِ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا ۖ وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِن رَّأْسِهِ ۚ قُضِيَ الْأَمْرُ الَّذِي فِيهِ ت..يَانِ

12:41 "O my prison companions! One of you will serve wine to his master, while the other will be crucified, and birds will eat from his head. The matter you asked about has already been decided."

Yusuf begins with kindness: "***O my companions in prison***," he began, using kind and inclusive language to build trust. He didn't speak down to them—he spoke as a peer, showing empathy even in hardship. "***As for one of you***," he said, turning to the first man, "*you will be restored to your position and serve wine to your master*." This meant the man would return to his job—likely as a royal cupbearer—and resume his duties. It was a message of relief and hope. "But as for the other," Yusuf continued with solemn clarity, "*he will be crucified, and birds will eat from his head*." This was a painful truth. The second man's dream foretold his execution, and Yusuf didn't soften the reality. Yet he delivered it with dignity, not cruelty.

Then Yusuf concluded: "*The matter about which you both asked has already been decided*." In other words, these outcomes weren't my guesses—they were revelations. The decree had come from Allah (سُبْحَانَهُ وَتَعَالَى), and Yusuf was merely conveying it. There was no room for bargaining or denial.

This discourse, which is the soul of this story, and is one of the best on the doctrine of Tawḥīd (تَوْحِيد) in the Quran itself, finds no place at all in the Bible and the Talmud. This is because they regard Yusuf merely as a wise and pious man and not as a Prophet. That is why Rev. Rodwell has, in regard to this passage, accused Muhammad (ﷺ) of putting his own doctrine and conviction into the mouth of Joseph (عَلَيْهِ ٱلسَّلَامُ). {Rev. John Medows Rodwell (1808–1900) was an English clergyman and one of the earliest translators of the Qur'an into English.} But the Quran not only puts forward and presents these two aspects of his life in a much better and clearer way but also presents him as a Prophet, who had started propagating the message even in the prison.

As this discourse suggests several very important things, it will be worthwhile to consider these one by one:

1. Yusuf's ability to interpret dreams was not merely a talent; it was a divine gift from Allah, intended to guide others. A key point to consider in this discussion is that Yusuf exemplifies how to communicate difficult news with compassion.
2. This was the first time Prophet Yusuf openly revealed his spiritual lineage. Until now, he had endured every hardship—being sold into slavery, taken to Egypt, bought by Al-Aziz, and imprisoned—without ever mentioning his connection to the famous prophets: Abraham, Isaac, and Jacob (peace be upon them). Even though their names were well known among the Ishmaelites, Midianites, and Egyptians, Yusuf never used them to gain favour or escape difficulty. This restraint suggests he understood that his trials were part of divine preparation for a greater mission.
   Now, however, it was essential to disclose his heritage—not for personal gain, but to clarify that the message he was delivering wasn't new. It was the same timeless truth preached by his forefathers. By doing so, he anchored his call to faith in a respected and familiar tradition, showing continuity rather than novelty.

3. Yusuf's fellow prisoners understood from experience that serving one master was far easier than serving many. Yusuf used this relatable truth to guide them toward a deeper spiritual insight: if it's better to serve one human master, then surely, it's far better to serve the One true Master—Allah—rather than His creations. Importantly, Yusuf didn't confront them or demand they abandon their beliefs. Instead, he gently pointed out that Allah's greatest gift to humanity is freedom from servitude to anyone but Him. Yet most people fail to appreciate this and invent false gods—like gods of wealth, health, or rain—based on empty names with no real power.
   Yusuf's approach was wise and respectful. He didn't mock their beliefs but calmly explained that only Allah, whom they already acknowledge as Creator, has the right to be worshipped. No one else has been given divine authority. Allah alone owns everything and has commanded: "Worship none but Me."

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا ٱذْكُرْنِى عِندَ رَبِّكَ فَأَنسَىٰهُ ٱلشَّيْطَٰنُ ذِكْرَ رَبِّهِۦ فَلَبِثَ فِى ٱلسِّجْنِ بِضْعَ سِنِينَ

12:42 And Joseph said to the one of the two prisoners who he knew would be set free: "mention me to your master." But Satan caused him to forget mentioning this to his lord (the ruler of Egypt) ***and so Joseph languished in prison for several years.***

The verse (12:42) recounts Prophet Yusuf's request to a fellow prisoner, followed by a delay caused by forgetfulness.

After interpreting the dreams of two fellow prisoners, Prophet Yusuf (Joseph) realised that one of them would be released and return to serve the king. Seeing this as a chance to end his unjust imprisonment, Yusuf gently asked the man, please "***mention me to your master***," hoping the king would learn of his innocence and release him.

But something unexpected happened. The man was freed, just as Yusuf had predicted. Yet, in the excitement of regaining his freedom and returning to royal service, he forgot Yusuf's request. The Qur'an tells us that "***Satan caused him to forget***," meaning the distraction wasn't

just human forgetfulness—it was a spiritual test. As a result, Yusuf remained in prison for "a few more years."

This verse teaches several layered lessons: Human reliance vs. divine timing: Even a prophet's reasonable request can be delayed if it's not aligned with Allah's plan. Yusuf's reliance on the man, though understandable, was subtly redirected by divine wisdom.

Tests of patience: Yusuf had already endured betrayal and false accusations. Now, he faced prolonged imprisonment despite his innocence and wisdom. Yet he remained steadfast.

Spiritual insight: The mention of Satan's role reminds us that forgetfulness can be more than mental—it can be a spiritual lapse, especially when it affects justice or remembrance of truth.

In essence, this verse is a quiet moment of heartbreak and hope. Yusuf reached out for help, but help didn't come immediately. Still, this delay was part of a greater unfolding—because when Yusuf finally emerged from prison, it was not just as a free man, but as a trusted advisor to the king.

وَقَالَ ٱلْمَلِكُ إِنِّيٓ أَرَىٰ سَبْعَ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنۢبُلَٰتٍ خُضْرٍ وَأُخَرَ يَابِسَٰتٍ ۖ يَٰٓأَيُّهَا ٱلْمَلَأُ أَفْتُونِى فِى رُءْيَـٰىَ إِن كُنتُمْ لِلرُّءْيَا تَعْبُرُونَ

12:43 ***And*** [subsequently] ***the king said, "Indeed, I have seen*** [in a dream] ***seven fat cows being eaten by seven*** [that were] ***lean, and seven green spikes*** [of grain] ***and others*** [that were] ***dry. O eminent ones, explain to me my vision, if you should interpret visions.***

The verse (12:43) recounts the moment when the king of Egypt shares a troubling dream with his court, seeking its interpretation.

One day, the king of Egypt had a strange and disturbing dream. In it, he saw seven healthy, fat cows being devoured by seven thin, sickly cows. Then he saw seven lush green ears of grain, followed by seven dry, withered ones. The imagery was vivid and unsettling—why would strong cows be eaten by weak ones? What could this mean? Troubled by the dream, the king turned to his

advisors and said, "***O my nobles, explain this dream to me—if you are skilled in interpreting visions***."

This verse marks a turning point in the story of Prophet Yusuf. After years of silence, the king's dream creates a need that only Yusuf can fulfil. But at this moment, the king doesn't know Yusuf exists. He's relying on his court—men of status and knowledge—to decode the symbols. Yet, as the next verses reveal, they fail to provide a meaningful answer.

The verse teaches us several things:

1. Dreams can carry divine messages, especially in the lives of prophets and rulers. This one foreshadows a coming famine.
2. Symbolism matters: cows and grain represent food, prosperity, and survival—central concerns for any kingdom.
3. Human limitation: even the most educated advisors can be stumped when divine wisdom is needed. Their failure opens the door for Yusuf's rise.

In short, this verse sets the stage for Yusuf's emergence from prison—not just as a free man, but as a divinely guided interpreter whose insight will save a nation.

قَالُوا أَضْغَاثُ أَحْلَامٍ ۖ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالِمِينَ

12:44 They said, "It is but a mixture of false dreams, and we are not learned in the interpretation of dreams."

Verse (12:44) of Surah Yusuf shows the limits of human knowledge when faced with divine symbolism. The king's advisors dismiss his dream as nonsense, unable to interpret it.

After the king shared his troubling dream—seven fat cows eaten by seven lean ones, and seven green ears of grain followed by seven dry ones—he turned to his court of advisors and scholars, hoping they could explain its meaning. They said, "*These are just jumbled dreams—nonsense, really. And we're not trained in dream interpretation*." This verse reveals a few key things:

1. Human limitation: These advisors were likely educated and respected, yet they couldn't grasp the meaning

behind the dream. It wasn't just a lack of skill—it was a lack of spiritual insight.

2. Dismissal of the divine: By calling the dream "adghāth aḥlām" (اَضْغَاثُ اَحْلَامٍ) (confused dreams), they treated it like random mental noise, ignoring the possibility that it carried a deeper message.
3. Contrast with Yusuf: This moment sets the stage for Prophet Yusuf's re-entry into the story. Unlike the advisors, Yusuf has been gifted by Allah with the ability to interpret dreams with precision and wisdom.

In simple terms, the king's dream was a divine warning about a coming famine. But the people around him couldn't see it. Their failure created a need—and that need would soon be filled by Yusuf, who had been waiting patiently in prison. This verse reminds us that not all knowledge is academic. Some truths require spiritual clarity, humility, and divine guidance. And sometimes, the most profound answers come from the most unexpected places.

وَقَالَ ٱلَّذِى نَجَا مِنْهُمَا وَٱدَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُم بِتَأْوِيلِهِۦ فَأَرْسِلُونِ

12:45 But the one who was freed and remembered after a time said, "I will inform you of its interpretation, so send me forth."

Verse (12:45) marks the moment when Prophet Yusuf is finally remembered—years after his request in prison. After the king shared his strange dream and his advisors failed to interpret it, someone in the palace suddenly remembered something important. It was the former prisoner—the one Prophet Yusuf had helped years ago by interpreting his dream. He had been released and returned to royal service, just as Yusuf had predicted. But in the rush of freedom, he had forgotten Yusuf's request to mention him to the king. Now, hearing the king's dream, it all came back.

The verse says: "***And the one who was freed remembered after a long time***…" The Arabic word (ادَّكَرَ) "udhdhakkara" implies a sudden recollection, like a light switching on after years of darkness. He said, "***I will tell you what this dream means—just send me to someone who can interpret it***." That "someone" was Yusuf. This verse is emotionally rich:

1. Delayed remembrance: Yusuf had waited patiently in prison, forgotten by someone he helped. Now, divine timing brings his name back into the palace.
2. Divine orchestration: The king's dream wasn't random—it was the trigger that reconnected Yusuf to the outside world.
3. Human humility: The man who forgot Yusuf now becomes the bridge to his freedom. His words show urgency and respect: "***Send me***."

In essence, this verse is the beginning of Yusuf's rise. From the depths of prison, he's about to be called into the heart of power—not just to interpret a dream, but to shape the future of a nation.

يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفْتِنَا فِى سَبْعِ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنۢبُلَٰتٍ خُضْرٍ وَأُخَرَ يَابِسَٰتٍ لَّعَلِّىٓ أَرْجِعُ إِلَى ٱلنَّاسِ لَعَلَّهُمْ يَعْلَمُونَ

12:46 [He said]***, "Joseph, O man of truth, explain to us about seven fat cows eaten by seven*** [that were] ***lean, and seven green spikes*** [of grain] ***and others*** [that were] ***dry—that I may return to the people; perhaps they will know."***

The Verse (12:46) captures the moment Yusuf is finally consulted to interpret the king's dream, marking the beginning of his rise from prison to prominence.

After years of silence, Yusuf's name is finally remembered. The man who was freed from prison—whose dream Yusuf had once interpreted—now returns, seeking Yusuf's help on behalf of the king.

He enters the prison and respectfully addresses Yusuf: "***Yusuf, O man of truth***…" This phrase "ayyuhā al-ṣiddīq" (**اَيُّهَا الصِّدِّيْقُ**) is full of admiration. It shows that Yusuf's character—his honesty, wisdom, and spiritual insight—was remembered even after all those years. Then he presents the king's dream:

1. Seven fat cows eaten by seven lean ones
2. Seven green ears of grain and seven dry ones

He (Free man) doesn't ask for a casual opinion. He says: "*Interpret this for us, so I can return to the people and they may understand*."

This verse is a turning point: Yusuf is no longer forgotten. His gift is needed, and his integrity is honoured.

The dream is a divine message, and Yusuf is the chosen interpreter.

The phrase "*so they may know*" hints at more than just dream interpretation—it suggests that Yusuf's wisdom will soon be recognized by the entire kingdom.

This moment is deeply emotional. Yusuf, who had been unjustly imprisoned, is now being called upon not just to interpret a dream—but to guide a nation through a coming crisis.

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدتُّمْ فَذَرُوهُ فِي سُنۢبُلِهِۦٓ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ

12:47 [Joseph] ***said, "You will plant for seven years consecutively, and whatever you harvest leave it in its spikes, except a little from which you will eat."***

Verse (12:47) begins Prophet Yusuf's interpretation of the king's dream. He speaks with clarity and foresight, offering not just a meaning—but a plan. He says, "*You will cultivate the land for seven years without interruption*." This means: keep farming as usual, don't slow down, and make the most of these good years. Then he adds: "*Whatever you harvest, leave it in its grain spikes—except for a small amount that you eat*." Why? Because the grain stored in its husk will last longer. It's a natural way to preserve food without spoilage.

In simple terms, Yusuf is saying: "You're about to have seven years of abundance. Use them wisely. Grow as much as you can, eat only what you need, and store the rest carefully." This verse is powerful for several reasons:

1. <u>It shows Yusuf's wisdom</u>: He doesn't just interpret symbols—he offers a practical, economic strategy.
2. <u>It introduces the idea of long-term planning</u>: Yusuf is preparing Egypt not just to survive, but to thrive through future hardship.
3. <u>It reflects divine insight</u>: This isn't guesswork. Yusuf is speaking with knowledge gifted by Allah.

This is the first step in a larger plan that will save not only Egypt, but surrounding nations—including Yusuf's own family—from famine.

ثُمَّ يَأْتِي مِنۢ بَعْدِ ذَٰلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ

12:48 ***Then will come after that seven difficult*** [years] ***which will consume what you saved for them, except a little from which you will store.***

Verse (12:48) continues Prophet Yusuf's interpretation of the king's dream, revealing the second phase of the divine plan. After describing seven years of abundant harvest, Yusuf now warns of what follows: "Then will come seven tough years."

These years won't be like the ones before. They'll be marked by drought, famine, and scarcity. The crops won't grow as easily. Food will be hard to find. And during this time, people will have to rely on what they stored during the good years. These hard years will eat up what you saved—except for a small portion that you managed to preserve."

This verse is full of practical and spiritual wisdom:

1. Planning ahead is essential: Yusuf doesn't just interpret dreams—he offers a survival strategy. He's teaching Egypt to prepare for the future, not just react to it.
2. Hardship is part of life's rhythm: Just as abundance comes, so does scarcity. The Qur'an presents this cycle as part of divine wisdom.
3. Divine mercy in warning: The dream wasn't random—it was a gift. It gave Egypt time to prepare, and Yusuf's interpretation turned that warning into action.

In simple terms, Yusuf is saying: "Use the good years wisely, because the hard years will test your preparation." The verse also reflects Yusuf's leadership qualities. He's not just a dream interpreter—he's becoming a strategist, a planner, and soon, a trusted advisor to the king.

ثُمَّ يَأْتِي مِنۢ بَعْدِ ذَٰلِكَ عَامٌ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعْصِرُونَ

12:49 ***Then after that will come a year in which the people will be given rain and in which they will press*** [olives and grapes]**.**

Verse (12:49) concludes Prophet Yusuf's interpretation of the king's dream with a message of hope:

After describing seven years of abundance followed by seven years of famine, Yusuf ends his interpretation with a comforting promise:

"***Then will come a year***…" A year of relief. A year of mercy. A year when the skies will open and rain will fall again. Yusuf says: "*People will be given rain, and they will press* [fruit]." This means the land will flourish once more. Crops will grow. Grapes and olives will be harvested. People will make oil and juice again—signs of prosperity and peace.

1. <u>This verse is deeply reassuring</u>: Rain symbolizes divine mercy and renewal. After drought and scarcity, Allah sends relief. Pressing fruits shows that life will not just return to survival—but to comfort, creativity, and abundance.
2. <u>Hope after hardship</u>: Yusuf's interpretation isn't just technical—it's emotional. He gives the king and the people a reason to endure the famine, knowing that ease will follow.
3. In simple terms, <u>Yusuf is saying</u>: "Don't lose hope. After the struggle, there will be a year of healing and joy."

This verse completes the arc of the dream:
7 years of preparation
7 years of endurance
1 year of renewal

It also reflects Yusuf's spiritual insight. He doesn't just predict events—he understands their emotional and social impact. His words prepare Egypt not just to survive, but to believe.

Verse 12:50 shows Prophet Yusuf's integrity and wisdom. When the king summons him from prison, Yusuf refuses to leave until his name is cleared. He chooses truth over comfort, showing that real leadership begins with justice. After Yusuf (عليه السلام) interprets the king's dream, the king is impressed and says:

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ۖ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ ...يَدِهِنَّ عَلِيمٌ

12:50 And the king said, "Bring him to me." But when the messenger came to him, [Yusuf] said, "Go back to your master and ask him

about the women who cut their hands. Surely, my Lord knows well the truth of their scheming."

After hearing Yusuf's interpretation, the king wants to meet him. He sends a messenger to bring Yusuf out of prison. Surprisingly, Yusuf doesn't rush to leave. Instead, he asks the messenger to go back and investigate the case of the women who falsely accused him. Yusuf wants his innocence to be publicly proven before he steps into a position of influence. He knows that leadership must be built on truth, not hidden shame. Yusuf trusts that Allah (سُبْحَانَهُ وَتَعَالَى) fully aware of the injustice done to him. He's not bitter—he's principled.

Yusuf could have left prison immediately, but he chose to clear his name first. He teaches us that real success begins with truth and fairness. Even when wronged, Yusuf remains calm and confident that Allah (سُبْحَانَهُ وَتَعَالَى) knows everything.

Verse (12:51) below is the moment when the king investigates the truth behind the scandal involving Yusuf and the women of Egypt. It reveals how innocence is restored, how truth rises above gossip, and how Allah's plan unfolds with dignity.

After Yusuf (عليه السلام) refuses to leave prison until the truth is made clear, the king calls the women who had cut their hands and asks them directly:

قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِۦ ۚ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوٓءٍ ۚ قَالَتِ ٱمْرَأَتُ ٱلْعَزِيزِ ٱلْـَٰٔنَ حَصْحَصَ ٱلْحَقُّ أَنَا۠ رَاوَدتُّهُۥ عَن نَّفْسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّـٰدِقِينَ

12:51 ***The king said, "What was your affair when you tried to seduce Yusuf?" They said, "God forbid! We know no evil against him." The wife of Al-Aziz said, "Now the truth has come to light. I was the one who tried to seduce him, and he is surely among the truthful."***

Responding to Yusuf's request, the king questions the women involved in the scandal. He wants the truth to be public. They all declare Yusuf innocent. They say they saw no wrongdoing in him. This is a public clearing of his name. The wife of Al-Aziz finally admits her role. She

confesses that she was the one who tried to seduce Yusuf, and he was truthful all along.

"***Now the truth has come to light***": Her words show that truth may be delayed, but it eventually shines through. Truth takes time, but it triumphs. Yusuf waited patiently, and now his innocence is confirmed. Yusuf didn't just want freedom—he wanted his name cleared in front of society. Even those who wronged him admitted the truth. This shows the power of character and divine support.
Allah's plan unfolds with wisdom. Yusuf's journey from scandal to honour is part of a bigger divine story.

The verse (12:52) below is Prophet Yusuf's dignified declaration of innocence, made not out of pride but to restore trust and clarify truth.

ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ ۚ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ

12:52 ***"This is so that he may know I did not betray him behind his back, and that Allah does not guide the schemes of those who betray."***

This verse is spoken by Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ), after the truth about the women's false accusations is revealed. When the king sends for Yusuf to release him from prison, Yusuf doesn't rush out. Instead, he insists that his innocence be publicly established first. He wants the king to investigate the case of the women who had cut their hands—those who were involved in the scandal stirred by the wife of al-'Aziz (the Egyptian official who had raised Yusuf).

Once the women confess and the wife of al-'Aziz admits her wrongdoing, Yusuf says: "***This is so that he may know***…" "He" refers to al-'Aziz, Yusuf's former master. Yusuf wants him to realize that he (Yusuf) never betrayed him, even when no one was watching. This is a powerful moment of integrity—Yusuf (عَلَيْهِ ٱلسَّلَامُ) had been wrongfully imprisoned, yet he still honours the man who once trusted him.

"…***that I did not betray him in his absence***…" Yusuf is referring to the time when the wife of al-'Aziz tried to seduce him. Though he could have taken advantage of the situation, he chose righteousness over desire. He remained loyal to his master's trust, even when no one else would have known. "…***and that Allah does not guide the schemes of the***

betrayers." Yusuf reminds us that betrayal, no matter how cleverly disguised, will not succeed in the long run. Allah does not support deceitful plans. This is a subtle rebuke to those who conspired against him, and a reassurance that divine justice prevails.

This verse teaches moral clarity: Yusuf doesn't just want to be free—he wants the truth to be known. It shows emotional maturity: He doesn't lash out at his accusers. He speaks with grace and restraint. It affirms trust in divine justice: Even when wronged, Yusuf trusts that Allah will expose the truth in due time. This verse is a beautiful example of how dignity, patience, and faith can outlast slander and injustice. It's not just about clearing one's name—it's about restoring trust, upholding truth, and leaving the outcome to Allah (سُبْحَانَهُ وَتَعَالَى).

Verse (12:53) of the Qur'an is Prophet Yusuf's humble reflection on human nature. After declaring his innocence in the previous verse, he immediately adds a profound insight: even he does not claim to be free from fault, because the human soul is prone to temptation—except by Allah's mercy.

وَمَا أُبَرِّئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّيَ ۚ إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ

12:53 ***"I do not declare myself innocent. Surely, the soul constantly urges toward evil—except for those whom my Lord has shown mercy. Truly, my Lord is Most Forgiving, Most Merciful."***

After Yusuf (عَلَيْهِ ٱلسَّلَامُ) clarifies that he never betrayed his master, he immediately adds this verse—not to boast, but to show humility. He says, "***I do not absolve myself***." That means: Even though I resisted temptation, I'm not claiming to be perfect. This is a powerful lesson in self-awareness. He then explains why:ِ"***The soul is always pushing toward evil***." This is the concept of (**ٱلنَّفْسَ لَأَمَّارَةٌ**) "Nafs al-Ammārah"—the commanding self. It's the part of us that desires, tempts, and whispers wrong ideas. Yusuf acknowledges that this inner struggle is real for everyone, even prophets.

But then comes the hope: "***Except for those whom Allah has mercy on***." This means that without divine help,

we're vulnerable. Only Allah's mercy can protect us from falling into sin. Yusuf is teaching us that resisting temptation isn't just about willpower—it's about seeking Allah's guidance.

Finally, he ends with a reminder: "***My Lord is Forgiving and Merciful***." Even if we slip, Allah's door is always open. This verse is not just a confession—it's a spiritual roadmap: recognize your weakness, seek mercy, and trust in divine forgiveness.

The verse balances justice with humility: Yusuf defends his honour but doesn't claim moral superiority. Everyone battles their inner self. But Mercy is available, and forgiveness is near. The verse is a mirror for anyone who's ever struggled with temptation, guilt, or self-doubt. It says: ***You're not alone***. Even the purest souls know the danger of the ego. But Allah's mercy is greater than any weakness.

وَقَالَ ٱلْمَلِكُ ٱئْتُونِى بِهِۦٓ أَسْتَخْلِصْهُ لِنَفْسِى ۖ فَلَمَّا كَلَّمَهُۥ قَالَ إِنَّكَ ٱلْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ

12:54 The king said, "Bring him to me—I want to appoint him personally." And when he spoke with Yusuf, he said, "Today, you are firmly established and trusted in our court."

Verse (12:54) marks a turning point in Prophet Yusuf's life—he goes from prisoner to trusted advisor. The king, impressed by Yusuf's wisdom and integrity, invites him into royal service.

After Yusuf's innocence is publicly confirmed, the king of Egypt is deeply impressed—not just by the truth of the case, but by Yusuf's character. He doesn't just order Yusuf's release—he says, "**Bring him to me. I want to select him for myself**." This shows that the king sees Yusuf as someone special, worthy of personal attention and high responsibility.

When Yusuf arrives, the king speaks with him directly. This conversation isn't recorded in detail, but it clearly leaves a strong impression. The king says, "***Today, you are firmly established and trusted***." The Arabic words (**مَكِينٌ**) "firmly established" and (**أَمِينٌ**) "trustworthy" show that Yusuf is now seen as someone with both authority and integrity.

This verse is a dramatic reversal of Yusuf's situation: He was once a slave, then a prisoner. Now, he's

being invited into the highest circles of power. Not because he sought it, but because truth and character elevated him.

It shows divine justice at work: Yusuf's patience and truthfulness lead to honour. It teaches leadership values, i.e., trust and wisdom are more valuable than status or wealth. It reminds us that trials can be preparation: Yusuf's time in prison shaped him into someone ready for leadership. The verse is a beacon of hope for anyone who feels overlooked or wronged. It says: Stay true. Your time will come. And when it does, let your character speak louder than your credentials.

Verse (12:55) below shows Prophet Yusuf stepping into leadership—not out of ambition, but out of responsibility. He offers to manage Egypt's storehouses during a looming crisis, declaring his integrity and competence.

قَالَ ٱجۡعَلۡنِي عَلَىٰ خَزَآئِنِ ٱلۡأَرۡضِۖ إِنِّي حَفِيظٌ عَلِيمٞ

12:55 Yusuf said, "Appoint me over the storehouses of the land. I am trustworthy and knowledgeable."

After Yusuf's innocence is publicly confirmed and the king recognizes his wisdom, Yusuf doesn't wait passively. He steps forward and says, "***Place me in charge of the land's storehouses***." This is a bold yet humble request. He's not seeking power for personal gain—he's offering a solution to a national crisis. Yusuf knows a famine is coming. Egypt will need careful planning to survive. So, he presents two qualities that make him fit for the role:

Ḥafīẓ (حَفِيظٌ): He is trustworthy, someone who guards resources with integrity. He won't misuse power or hoard wealth. ʿAlīm (عَلِيمٌ): He is knowledgeable, with insight into economics, logistics, and divine wisdom. He understands how to manage resources wisely.

This verse teaches that true leadership is about service, not status. Yusuf's offer is strategic and selfless. He's not waiting to be chosen—he's stepping up because he knows he can help. It's a model of prophetic leadership: combining moral character with practical skill. Yusuf doesn't just say "***I'm good***"—he proves it with character and competence. Taking initiative is noble when it serves others.

Yusuf's request is proactive, not prideful. Trust and knowledge are the twin pillars of governance. Without one, the other collapses.

Verse ***(12:56)*** below shows how Allah elevated Prophet Yusuf from prison to power—not as a reward for ambition, but as a divine response to his patience, integrity, and excellence. It's a turning point where divine mercy meets human virtue.

وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي ٱلْأَرْضِ ۖ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَآءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَآءُ ۖ وَلَا نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ

12:56 And that's how We gave Yusuf firm authority in the land. He could settle wherever he wished. We grant Our mercy to whomever We choose, and We never waste the reward of those who do good.

This verse comes right after Yusuf is appointed to manage Egypt's resources. Allah says, "That's how We established Yusuf in the land." It's not just a political promotion—it's divine empowerment. Yusuf, once a slave and prisoner, now has the freedom to live and govern wherever he wants. This is a complete reversal of his past hardships.

The phrase "***We grant Our mercy to whomever We choose***" reminds us that Yusuf's rise wasn't just due to talent—it was Allah's mercy. His patience, truthfulness, and refusal to compromise his values were met with divine favour.

Then Allah adds a timeless principle: "***We never waste the reward of those who do good***." This is a promise. Every act of goodness, even in secret or suffering, is seen and preserved by Allah (سُبْحَانَهُ وَتَعَالَى). Yusuf's years of silent endurance, his refusal to sin, and his service to others—all of it was rewarded.

Divine planning is slow but perfect. Yusuf's journey took years, but every step was purposeful. Goodness never goes unnoticed. Even when the world forgets, Allah remembers. Mercy is selective but not random. It's tied to sincerity, patience, and excellence (***iḥsān***). Freedom and authority are gifts, not entitlements. Yusuf used them to serve, not dominate.

وَلَأَجْرُ ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ

12:57 ***And surely, the reward of the Hereafter is far better—for those who believe and live with taqwa*** (God-consciousness)***.***

This verse beautifully balances the excitement of Yusuf's triumph with the humility of divine perspective. It reminds us that no matter how impressive worldly success may seem—like Yusuf's rise to power—the reward of the Hereafter is far greater. It's reserved for those who live with faith and God-consciousness.

Just after Yusuf is given authority in Egypt, the Qur'an shifts our attention. It says: "***But the reward of the Hereafter is better***." This is a divine recalibration. Even though Yusuf's rise from prisoner to prime minister is extraordinary, Allah reminds us: *Don't be dazzled by worldly success*.

The verse tells us that the real prize is not power, wealth, or status—it's the reward waiting in the Hereafter. But it's not for everyone. It's for those who: Believe (**آمنوا**): They trust in Allah, even when life is hard or unclear. Practice taqwa (**يتقون**): They live with awareness of Allah, avoiding sin and striving for good.

The verse is like a spiritual compass. It says: Yes, celebrate Yusuf's victory—but don't forget the ultimate goal. The Hereafter is where true justice, peace, and joy reside. And it's not earned through titles—it's earned through faith and righteousness. Worldly success is temporary; the Hereafter is eternal. Don't confuse status with salvation. Faith and taqwa are the real qualifications for lasting reward. Even prophets are reminded to stay focused on the afterlife. Yusuf's story is amazing, but the Qur'an redirects our gaze to what matters most.

وَجَآءَ إِخْوَةُ يُوسُفَ فَدَخَلُواْ عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُۥ مُنكِرُونَ

12:58 ***Then Yusuf's brothers came and entered upon him. He recognized them, but they did not recognize him.***

The verse ***(12:58)*** marks a dramatic turning point in the story of Yusuf: the moment his brothers unknowingly stand before the very man they once betrayed. It's a scene

of divine irony, hidden recognition, and the quiet unfolding of Allah's plan.

The events of several years after his coming into power have been left out for the sake of brevity, and the story has been resumed from the time when the brothers of Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ) came to Egypt, and paved the way for the eventual settlement of the Israelites in Egypt.

It will, however, be worthwhile to have a glimpse of those events. During the first seven years of his reign, there was abundance of food as he had predicted while interpreting the dream of the king. Accordingly, he adopted all the measures he had put before the king concerning the years of plenty. Then the seven years of scarcity began and famine reigned not only over Egypt but all over the adjoining countries. Accordingly, Syria, Palestine, Trans Jordan and the Northern part of Arabia began to suffer from the scarcity of food, but there was plenty of it in Egypt in spite of famine because of the wise steps Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ) had taken as a safeguard. That was why his brothers, like other neighbouring people, were forced by circumstances to go to Egypt and present themselves before him.

It appears that Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ) had so arranged things that no foreigner was allowed to buy food without a special permit from him. Therefore, when the brothers reached Egypt, they might have had to present themselves before him for obtaining the special permit for buying the fixed quantity allowed under the famine regulations.

They enter the court of Egypt's powerful minister, unaware that the man before them is their long-lost brother. Yusuf (عَلَيْهِ ٱلسَّلَامُ), however, recognises them instantly. He sees the same faces, now older, perhaps wearier. But they don't recognize him. Why would they? He's dressed like an Egyptian noble, speaking a different language, commanding an empire.

This moment is thick with emotion. Yusuf doesn't reveal himself. He watches them, perhaps remembering the pain of betrayal, but also sensing the hand of Allah in every step that brought him here. The verse is more than a plot twist—it's a spiritual mirror. It shows how

Allah can reverse roles: the oppressed becomes the powerful, the forgotten becomes the sought-after. It also shows Yusuf's restraint. He doesn't lash out or boast. He waits. He observes. He plans with wisdom.

Allah's plan unfolds in silence. The brothers had no idea they were standing before the one they wronged. Divine justice doesn't always shout—it often whispers. Recognition is not always mutual. Yusuf (عَلَيْهِ ٱلسَّلَامُ) sees clearly; his brothers are blind. Guilt, time, and transformation can cloud perception.

Power is a test. Yusuf (عَلَيْهِ ٱلسَّلَامُ) now holds all the cards, but he chooses patience over revenge. Life comes full circle. The well, the prison, the palace—all were steps in a divine journey. This verse (12:58) sets the stage for one of the most emotionally layered reunions in the Qur'an.

Verse ***(12:59)*** shows Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ) initiating a wise and compassionate plan to reunite with his younger brother, Benjamin. He treats his older brothers generously, then gently asks them to bring their other sibling—setting the stage for healing and justice.

وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ ۚ أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنزِلِينَ

12:59 And when he had prepared their supplies, he said, "Bring me your brother from your father. Don't you see that I give full measure and that I'm the best of hosts?"

After Yusuf's brothers arrive in Egypt to buy food, he treats them with generosity and respect. He gives them their full share of grain and provisions—no hint of resentment, no sign of revenge. They still don't know who he is.

Once their supplies are ready, Yusuf makes a request: "***Bring me your brother from your father***." He's referring to Benjamin, his full brother, who stayed behind in Canaan. Yusuf wants to see him, but he doesn't demand it harshly. Instead, he appeals to their reason and trust. He says, "***Don't you see that I give full measure?***"—meaning, I'm fair and honest. Then he adds, "***I'm the best of hosts***." He's showing them that he's not just powerful—he's kind. This is strategic.

Yusuf is building trust, softening their hearts, and preparing the way for a deeper reunion.

This verse is a masterclass in prophetic wisdom. Yusuf doesn't expose his identity yet. He's guiding events with patience and mercy. He's also subtly testing his brothers: will they treat Benjamin the way they treated him? Yusuf's hospitality opens the door for reconciliation. Leadership includes emotional intelligence. Justice doesn't rush. Yusuf is planning a reunion, but he's also watching for repentance. Family wounds need careful healing. Yusuf's approach is gentle, not confrontational. The verse sets the emotional and strategic groundwork for one of the most moving reunions in the Qur'an. Yusuf (عَلَيْهِ ٱلسَّلَامُ) is not just managing grain—he's managing hearts also.

فَإِن لَّمْ تَأْتُونِى بِهِۦ فَلَا كَيْلَ لَكُمْ عِندِى وَلَا تَقْرَبُونِ

12:60 ***"But if you do not bring him to me, no measure will there be*** [hereafter] ***for you from me, nor will you approach me."***

Verse ***(12:60)*** shows Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ) setting a firm condition: if his brothers don't bring their youngest brother next time, they won't receive any more grain or be allowed near him. This moment deepens the test of their honesty and sets the stage for the next chapter of the story.

When Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ) saw his brothers come to Egypt seeking food during the famine, he recognised them—but they didn't recognize him. He treated them kindly and gave them provisions, but he had a deeper plan to test their sincerity and reunite with his full brother, Binyamin (Benjamin).

So, after loading their supplies, he told them: "***If you don't bring your younger brother next time, I won't give you any more food, and you won't be allowed near me***." This verse is a turning point. Yusuf is not just making a demand—he's creating a test. His brothers had claimed they were honest men. Now, he's asking them to prove it by bringing the brother they mentioned. The "***measure***" refers to the grain they came to buy. Without Binyamin, they'd be cut off from both food and favour.

Yusuf (عَلَيْهِ ٱلسَّلَامُ) using strategy, not revenge. It sets up the emotional reunion with Binyamin. It pressures the brothers to confront their father Yaqub (عَلَيْهِ ٱلسَّلَامُ) and ask to bring Binyamin, which will stir painful memories of losing Yusuf years earlier. Spiritually and emotionally, this verse reflects how truth requires action. Yusuf is testing whether his brothers have changed. It also shows how divine plans unfold through human choices—Yusuf's condition becomes the catalyst for healing old wounds and revealing hidden truths.

At a critical juncture in the story, Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ), now a high-ranking official in Egypt, tests his brothers by requiring them to bring their youngest sibling, Benjamin, to receive more supplies. In response, the brothers—still unaware of Yusuf's true identity—pledge to persuade their father to let Benjamin travel, revealing both their urgency and the deeper divine orchestration behind these events.

قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ

12:61 They said, "We will try to persuade his father to let him come. We will definitely do it."

"***We will try to persuade his father***…" This shows their awareness of how emotionally attached their father Yaqub (عَلَيْهِ ٱلسَّلَامُ) is to Benjamin, especially after losing Yusuf years earlier. They know it won't be easy, but they commit to trying. "…***and we will surely do it***." This is a strong affirmation. It's not just a casual promise—it's a determined pledge. The Arabic word (**لَفَاعِلُونَ**) "lafāʿilūn" carries emphasis, showing their resolve.

The brothers use diplomatic language. They don't say "*we'll take him," but "we'll try to persuade*." This softens the approach and reflects their understanding of their father's grief. This moment mirrors their earlier deception when they took Yusuf away. But here, they seem more cautious, perhaps even remorseful. The verse subtly contrasts their past manipulation with a more measured tone.

While the brothers think they're making plans, the verse hints at a deeper truth: Allah's plan is unfolding.

Yusuf's demand is part of a divine setup to reunite the family and heal old wounds.

The next Verse ***(12:62)*** reveals Prophet Yusuf's subtle and strategic move to ensure his brothers return—by secretly returning their payment. It's a masterclass in prophetic wisdom, emotional intelligence, and divine orchestration.

وَقَالَ لِفِتْيَانِهِ ٱجْعَلُواْ بِضَٰعَتَهُمْ فِى رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَآ إِذَا ٱنقَلَبُوٓاْ إِلَىٰٓ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ

12:62 Yusuf said to his servants, "Put their goods back into their bags—so they'll notice it when they return home, and maybe they'll come back."

After giving his brothers grain during the famine, Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ) quietly instructs his servants to return the payment they had made—placing it back in their travel bags without telling them. This isn't just generosity; it's a strategic act. "***Put their goods back***…" The word (**بِضَا**) "biḍāʿah" refers to the merchandise or payment they gave for the grain. By returning it, Yusuf ensures they won't feel cheated or burdened. "⋯***so they'll recognize it***…" He wants them to discover the returned goods once they're home. This surprise will stir their emotions and make them reflect. "⋯***and maybe they'll come back***." Yusuf's ultimate goal is reunion. He's setting the stage for their return—not just for more grain, but for Benjamin, and eventually for reconciliation. Yusuf (عَلَيْهِ ٱلسَّلَامُ) isn't just reacting—he's planning. He knows his brothers will need a reason to return, and this act gives them one.

The returned payment will likely confuse and soften the brothers. It's a gesture that says, "*You were treated kindly*," which may ease their guilt and open their hearts. This verse shows how Allah's plan unfolds through human actions. Yusuf's kindness is part of a larger divine orchestration to heal a broken family. Contrast with the Past: Years ago, these same brothers threw Yusuf into a well. Now, he's returning their payment in secret. The contrast is striking—betrayal then, benevolence now.

Verse (12:63) below would shows Prophet Yusuf's brothers returning to their father Yaqub, pleading to take their youngest brother back to Egypt—revealing both their desperation and the emotional tension in the family.

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ

12:63 ***So when they returned to their father, they said, "O our father,*** [further] ***measure has been denied to us, so send with us our brother*** [that] ***we will be given measure. And indeed, we will be his guardians."***

After returning from Egypt, Yusuf's brothers told Yaqub they couldn't get more grain unless Binyamin came with them. Desperate, they pleaded: ***"Send him—we'll protect him."*** But their promise echoed the one they broke with Yusuf.

Yaqub, still grieving, hesitated. He faced a painful choice: risk losing Binyamin or let his family go hungry. The moment was fraught with mistrust, hunger, and unresolved guilt.

The verse captures this tension. It reminds us that broken trust is hard to mend, and that behind the scenes, Allah's plan is unfolding. The Qur'an doesn't just narrate—it reveals the emotional truth within each moment.

قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنتُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ ۖ فَاللَّهُ خَيْرٌ حَافِظًا ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

12:64 ***He said: "Should I entrust you with him*** (as well)***, just as I entrusted you with his brother*** (Yusuf) ***before? Yet Allah is the Best Protector, and He is the Most Merciful of the merciful."***

When Yaqub hears his sons ask to take Binyamin, old wounds reopen. He had once trusted them with Yusuf—who never returned. Now they echo the same promise: "***We'll protect him***." Yaqub, still grieving, replies with quiet pain: "Should I trust you again, as I did before?" His words carry the weight of betrayal. Yet he doesn't despair. He turns to Allah: *"He is the best guardian, and the most merciful."*

This verse shows that grief may linger, but faith endures. Human trust may falter—divine protection never does. Even in sorrow, Yaqub leans on mercy.

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۖ قَالُوا يَا أَبَانَا مَا نَبْغِي ۖ هَٰذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا ۖ وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ۖ ذَٰلِكَ كَيْلٌ يَسِيرٌ

12:65 ***And when they opened their baggage, they found their merchandise returned to them. They said, "O our father, what*** [more] ***could we desire? This is our merchandise returned to us. And we will obtain supplies for our family and protect our brother and obtain an increase of a camel's load; that is an easy measure***."

After returning from Egypt, Yusuf's brothers unpacked their grain sacks—and to their surprise, they found their payment secretly returned. Yusuf had ordered this, but they didn't know it yet. It was a quiet act of generosity and divine strategy. Excited, they rushed to Yaqub and said: "*Father, what more could we ask for? Our money has been returned! We can now buy more food, take care of our family, and bring our brother safely. Plus, we'll get an extra camel-load of grain—it's a simple deal*."

This verse shows how they tried to sweeten the offer. They weren't just asking to take Binyamin—they were presenting a logical, tempting case: free grain, more supplies, and a promise of protection. But beneath their words, there's tension. Yaqub still remembers what happened to Yusuf. The brothers are trying to rebuild trust, but the wound is fresh.

Meanwhile, Yusuf's hidden kindness—returning their money—serves multiple purposes:

1. It ensures they'll come back.
2. It helps their family during famine.
3. It subtly draws them into a deeper plan.

This verse builds suspense. The brothers are caught between guilt and necessity. Yaqub is torn between fear and hope. And Yusuf, still hidden, is guiding the story with wisdom and mercy.

In the verse ***(12:66)*** below, Prophet Yaqub sets a firm condition before allowing Binyamin to go—he demands a solemn oath by Allah, showing his deep caution and spiritual reliance after past betrayal.

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ ۖ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ

12:66 [Jacob] ***said, "Never will I send him with you until you give me a promise by Allah that you will bring him*** [back] ***to me, unless you should be surrounded*** [by enemies]***." And when they had given their promise, he said, "Allah, over what we say, is Witness."***

Yaqub (عَلَيْهِ ٱلسَّلَامُ) had heard his sons plead to take Binyamin to Egypt. They had offered logic, emotion, and even the returned money as proof that the trip was safe. But Yaqub wasn't convinced. He had trusted them once—with Yusuf—and that trust had been shattered. So, in this verse, Yaqub sets a condition: "***I will not send him unless you swear by Allah that you'll bring him back—unless you're completely overpowered***." This wasn't just a casual promise. It was a sacred oath, invoking Allah (سُبْحَانَهُ وَتَعَالَى) as the witness.

The brothers agreed and gave their solemn pledge. Yaqub then said: "***Allah is the guardian over what we say***." This final statement shows his deep faith. Even if human promises fail, Allah sees all and holds people to account.

Yaqub wasn't being stubborn—he's protecting his son and guarding his heart. By invoking Allah, Yaqub turns a family agreement into a spiritual contract. He knows that human plans can fail, but Allah's watch never falters. He's willing to give them a chance—but only under divine witness.

The verse teaches us that Trust must be earned, especially after betrayal. True believers anchor their decisions in faith, not just emotion or logic. Allah is the ultimate witness and protector in all matters.

The story is building toward a reunion, but it's layered with pain, caution, and divine wisdom. Yaqub's words reflect a heart that's been broken—but not faithless.

In verse ***(12:67)***, Prophet Yaqub (عَلَيْهِ ٱلسَّلَامُ) advises his sons to enter Egypt through separate gates—not out of superstition, but out of wisdom and caution—while reaffirming his trust in Allah's ultimate control.

وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ ۖ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ ۖ إِنِ الْحُكْمُ إِلَّا لِلَّهِ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

12:67 ***And he said, "O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against*** [the decree of] ***Allah at all. The decision is only for Allah; upon Him I have relied, and upon Him let those who would rely*** [indeed] ***rely.***"

Before his sons set out for Egypt with Binyamin, Yaqub gives them a curious instruction: "***Don't all enter through one gate—go in separately***." This wasn't superstition. Yaqub was wise and perceptive. He knew that eleven strong, foreign-looking brothers entering together might attract attention, envy, or suspicion. In a time of famine and political tension, such a sight could be risky.

But Yaqub immediately clarifies: "*This precaution won't protect you from Allah's will. I can't shield you from what He has decreed*." Yaqub is not relying on strategy alone—he's teaching his sons that while we take precautions, ultimate protection comes only from Allah. He continues: "*Judgment belongs to Allah alone. I trust Him, and so should all who truly rely*."

This is a powerful moment of spiritual clarity. Yaqub models "tawakkul" (التوكل)—trust in Allah—while still using wisdom and foresight. He's showing that faith doesn't mean passivity. It means doing your part, then surrendering the outcome to Allah. The verse teaches us that precaution is part of faith, not a contradiction to it. True reliance means trusting Allah after doing your best. Even prophets take steps to protect their families—but they never forget who truly protects. Yaqub's words are timeless. They show how to live wisely in the world without losing sight of the One who governs it all.

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا ۚ وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

12:68 ***"And when they entered from where their father had ordered them, it did not avail them against Allah at all except*** [it was] ***a need within the soul of Jacob, which he satisfied. And indeed, he was a possessor of knowledge because of what We had taught him, but most people do not know."***

The brothers followed their father Yaqub's advice and entered the city separately. But the verse tells us something deeper: even though they obeyed their father's wise command, it didn't change the outcome in terms of Allah's will. Their precaution didn't protect them from what Allah (سُبْحَانَهُ وَتَعَالَى) had already decreed. This shows that while human wisdom is valuable, it cannot override divine destiny.

The verse then adds: "***It was just a need within the soul of Jacob***." This means Yaqub's advice came from a personal concern—a father's love, anxiety, and desire to protect his children. Allah acknowledges this emotional layer, showing that Yaqub's action wasn't wrong—it was sincere and rooted in care.

Then Allah praises Yaqub: "***he was a possessor of knowledge because of what We had taught him***." Yaqub's wisdom wasn't just worldly—it was divinely inspired. He understood the balance between taking precautions and trusting Allah (سُبْحَانَهُ وَتَعَالَى). But the verse ends with a sobering truth: "***Most people do not know***." Many fail to grasp this balance. They either rely only on human effort or ignore it completely, forgetting that both effort and trust must go hand in hand.

The lessons to be learnt are:

1. Precaution is part of faith, but it must be paired with trust in Allah.
2. Prophets act with wisdom, but they never claim control over outcomes.
3. True knowledge comes from divine teaching—not just worldly experience.

Most people miss this balance, either over-relying on effort or neglecting it entirely.

Verse (12:69) below shows the tender moment when Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ) finally reveals his identity to

his younger brother Binyamin, comforting him after years of separation and mistreatment. It's a quiet reunion filled with love, secrecy, and emotional healing.

وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَىٰ إِلَيْهِ أَخَاهُ ۖ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ

12:69 ***"And when they entered upon Joseph, he took his brother to himself; he said, 'Indeed, I am your brother, so do not despair over what they used to do*** [to me]***.'"***

After years of separation, Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ) is now the powerful official in Egypt, and his brothers—who once threw him into a well—have come seeking food during the famine. Among them is Binyamin, Yusuf's full brother, the only one who didn't participate in the betrayal. Yusuf recognizes him immediately.

When they enter his court, Yusuf quietly pulls Binyamin aside. The Arabic word (آوى) (āwā) means "***he drew him close***" or "*gave him refuge*"—a gesture of warmth and protection. This wasn't just a private conversation; it was a moment of emotional shelter. Yusuf tells Binyamin: "***I am your brother***." Imagine the shock, the joy, the relief. After all the pain and confusion, Binyamin learns that the powerful Egyptian official is none other than his long-lost brother.

Yusuf then says: "***So do not despair over what they used to do***." He's referring to the cruelty of their older brothers—both toward Yusuf and possibly toward Binyamin too. But Yusuf doesn't dwell on revenge or bitterness. Instead, he offers comfort. His words are gentle, reassuring Binyamin that the past is behind them and that he is now safe.

This verse captures a turning point in the story. It's not just about identity—it's about healing. Yusuf chooses love over resentment, secrecy over spectacle, and reunion over revenge. Emotional healing begins with truth and compassion. Yusuf's character shines through his forgiveness and gentleness. Private moments can carry deep spiritual weight—this was a sacred reunion.

Verse ***(12:70)*** below marks the beginning of Prophet Yusuf's strategic plan to keep his beloved brother Binyamin with him. It's a moment of divine wisdom wrapped

in suspense, showing how Yusuf uses a clever but just method to fulfil a higher purpose.

فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ

12:70 ***"So when he had furnished them with their supplies, he put the*** [king's measuring] ***bowl into the bag of his brother. Then an announcer called out, 'O caravan, indeed you are thieves.'"***

After the emotional reunion with his younger brother Binyamin, Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ) wants to keep him in Egypt—but without revealing his identity or violating the law. So, he devises a plan that looks like a theft but is actually a test and a setup for a greater truth.

Once the brothers are ready to leave, Yusuf orders that their supplies be loaded—grain, goods, everything they came for. But secretly, he instructs his servants to place the royal measuring bowl (used for weighing grain) into Binyamin's bag. This bowl wasn't just any object—it symbolized authority and was valuable, making its "loss" a serious matter.

Then, as the caravan begins to depart, a public announcer calls out: "O caravan! You are thieves!" This dramatic accusation stops everyone in their tracks. *It's important to note that Yusuf isn't accusing them out of malice—he's setting the stage for a lawful way to detain Binyamin.* According to Egyptian law, a thief could be held as a servant or detained, and Yusuf uses this legal framework to keep his brother close.

This verse is rich with tension. The brothers are shocked, the crowd is stirred, and Yusuf's plan is unfolding. But beneath the drama lies a deeper message: sometimes, divine plans involve unexpected twists. Yusuf's actions are not deceitful—they're strategic, compassionate, and aligned with a higher wisdom, to protect his brother.

Verse ***(12:71)*** below captures the moment when Yusuf's brothers, stunned by a sudden accusation of theft, turn around and ask the Egyptian officials: "What exactly are you missing?" It's the beginning of a dramatic confrontation that will test their character and reveal deeper truths.

قَالُوا وَأَقْبَلُوا عَلَيْهِم مَّاذَا تَفْقِدُونَ

12:71 ***"They said, turning toward them, 'What is it you are missing?'"***

Verse ***(12:71)*** describes their immediate reaction. The brothers turn around, confused and alarmed, and ask the officials: "***What is it that you're missing?***"—in Arabic, مَّاذَا تَفْقِدُونَ. This question isn't just about the missing object—it's a defensive response. They're trying to understand the nature of the accusation and defend their innocence.

The phrase **وَأَقْبَلُوا عَلَيْهِم** ("***they turned toward them***") suggests urgency and sincerity. They didn't ignore the call or run away—they faced the situation head-on. This shows that, at least in this moment, they believed they were innocent and had nothing to hide. But the verse also sets the stage for a deeper test. The brothers had once falsely accused Yusuf and betrayed him. Now, they are being accused themselves. It's a moment of poetic justice—where the past echoes into the present.

The verse marks the start of a confrontation that will unfold Yusuf's plan. The Qur'an uses simple dialogue to build suspense and moral depth.

Verse ***(12:72)*** of Surah Yusuf describes a pivotal moment in Prophet Yusuf's divine strategy: a public announcement about a missing royal cup, setting the stage for a deeper plan of reunion and revelation.

قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ

12:72 ***They said, "We are missing the king's measuring cup. And whoever brings it will receive a camel-load*** [of grain]***, and I guarantee it."***

This verse occurs during the climax of the story of Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ), when his brothers—unaware of his true identity—have returned to Egypt with their youngest sibling, Benjamin. Yusuf, seeking to keep Benjamin with him, orchestrates a plan: he places the king's measuring cup in Benjamin's bag, then has a herald announce its disappearance.

"***We are missing the king's measuring cup***…" This is a formal declaration by the palace guards or the herald. The word (**صُوَ**) "ṣū'" refers to a measuring vessel—likely used for

grain distribution. Calling it "***the king's***" adds gravity and urgency, implying theft or serious misconduct. "…***and whoever brings it will receive a camel-load [of grain]***…" This is the incentive. A camel-load was a substantial reward, especially during times of famine. It's designed to motivate the travellers to cooperate and search thoroughly. "…***and I guarantee it***." The speaker—possibly the herald or a palace official—personally vouches for the reward. This adds credibility and pressure.

This verse is not just about a missing object—it's a masterstroke in divine strategy. Yusuf's plan is not deceitful but divinely inspired. It allows him to keep Benjamin without revealing his identity prematurely. Yusuf (عَلَيْهِ ٱلسَّلَامُ) doesn't accuse anyone falsely. The cup is found in Benjamin's bag, but the setup is meant to unfold a greater truth.

The measuring cup represents fairness, provision, and divine measure. Its "***loss***" triggers a chain of events that leads to family healing. Imagine a scene where a royal official shouts, "*The king's cup is missing*! *Whoever finds it gets a huge reward—I personally guarantee it*!" This isn't just a search—it's a test of character, a setup for revelation, and a turning point in a long story of patience, separation, and divine timing.

Yusuf (عَلَيْهِ ٱلسَّلَامُ) isn't just trying to keep his brother—he's guiding his family toward truth, reconciliation, and spiritual awakening. The verse shows how even a missing object can be part of a divine plan.

This verse (12:73) follows the dramatic moment when the palace herald accuses Yusuf's brothers of stealing the king's measuring cup. The brothers, stunned and indignant, respond with this heartfelt declaration.

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَّا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ

12:73 ***They said, "By Allah, you have certainly known that we did not come to cause corruption in the land, and we have not been thieves."***

"They said, '***By Allah***…'" This oath (تَاللَّهِ) "ta-Allāh" is rare and emphatic. It expresses deep sincerity and

emotional intensity. They're not just defending themselves—they're pleading their integrity.

"…***you have certainly known***…" The brothers appeal to the officials' prior knowledge. They've visited Egypt before, conducted fair trade, and behaved honourably. This isn't a random group of troublemakers. "…***we did not come to cause corruption in the land***…" "Corruption" (لِنُفْسِدَ) "fasād" here refers to social disorder, dishonesty, or criminal behaviour. They're distancing themselves from any such intent. "…***and we have not been thieves***." This is a direct rebuttal. They're not just denying the act—they're rejecting the very identity of being thieves. It's a moral and reputational defence.

The brothers are deeply concerned about how they're perceived. Their defence is rooted in character, not just circumstance. Their oath shows desperation. They feel cornered and misunderstood. Ironically, while they claim innocence now, they had committed a grave betrayal years earlier—selling Yusuf. This moment hints at their eventual reckoning and redemption. Imagine being wrongly accused of theft in a foreign land. You've done nothing wrong, and suddenly someone says you stole from the king. You'd probably shout, "I swear, you know we're not like that! We didn't come here to cause trouble—we're not thieves!"

That's exactly what Yusuf's brothers do. They're not just defending their actions—they're defending their identity. The verse shows how powerful reputation and sincerity can be, especially when truth is on your side.

Verse ***(12:74)*** of Surah Yusuf presents a strategic question posed by the Egyptian officials: "If you're lying, what should be the punishment?" This sets the stage for a dramatic twist in Yusuf's plan.

قَالُوا فَمَا جَزَاؤُهُ إِن كُنتُمْ كَاذِبِينَ

12:74 They said, "Then what would be its recompense if you should be liars?"

This verse follows the brothers' emphatic denial of theft in verse ***(12:73)***. Now, the palace officials—likely under Yusuf's direction—pose a calculated question: "***If you're lying, what should happen to the thief?***"

This isn't just a rhetorical question. It's a trap of truth. The brothers are being asked to define the punishment themselves, according to their own cultural norms. Yusuf (عَلَيْهِ ٱلسَّلَامُ) doesn't impose Egyptian law. Instead, he lets the brothers speak from their own tradition—where the punishment for theft is enslavement of the thief. This is key to keeping Benjamin.

The question forces the brothers to confront their own values. They must answer honestly, knowing the consequences. Their answer in the next verse ***(12:75)*** will ironically lead to Benjamin staying behind—just as Yusuf intended.

Imagine being accused of theft abroad. You say, "We didn't do it!" Then the official says, "Okay… but if you're lying, what should happen to the thief?" It's a tense moment. You're being asked to set the rules—and those rules will be used against you. The verse shows how Yusuf's wisdom unfolds step by step. He doesn't accuse. He doesn't punish. He lets the truth emerge through their own words.

In verse 12:75, Yusuf's brothers unknowingly set the trap for themselves: they declare that the thief should become a slave to the one he stole from—exactly what Yusuf needed to keep Benjamin.

قَالُواْ جَزَٰٓؤُهُۥ مَن وُجِدَ فِى رَحْلِهِۦ فَهُوَ جَزَٰٓؤُهُۥ ۚ كَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ

12:75 ***They said, "Its recompense is that he in whose bag it is found—he*** [himself] ***will be its recompense. Thus do we recompense the wrongdoers."***

The verse follows the officials' question in verse ***12:74***: "***What should be the punishment if you're lying?***" The brothers respond with confidence, invoking their own legal tradition: "***The thief becomes the recompense***." In other words, the one who stole must serve the victim. This was the law in the Shariah of Prophet Yaqub (عَلَيْهِ ٱلسَّلَامُ)—very different from Egyptian law, which might have imposed fines or imprisonment.

"***His recompense is the one in whose bag it is found***." They're saying: whoever has the stolen item in his possession becomes the penalty. (**فَهُوَ جَزَٰٓؤُهُۥ**) ***"He himself is the recompense***." The thief becomes the servant or slave of the

one he stole from. (كَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ) "***Thus do we recompense the wrongdoers***." They affirm this is their standard punishment for theft—enslavement of the thief.

Yusuf's plan hinges on this moment. By letting the brothers define the punishment, he avoids using Egyptian law and ensures Benjamin stays with him.

The brothers once sold Yusuf into slavery. Now, they declare slavery as the just punishment for theft—unaware they're about to see their own brother "***taken***" under that rule. Their statement reflects a strong stance against wrongdoing, yet it also foreshadows their own reckoning.

imagine being asked, "If someone stole from you, what should happen?" You reply, "Well, the thief should become your servant." That's exactly what Yusuf's brothers say—without realizing they're walking into a trap.

The verse shows how Yusuf uses wisdom, not force. He lets his brothers speak from their own values, and those values become the key to keeping Benjamin. It's a moment of poetic justice, wrapped in divine strategy.

The verse ***(12:76)*** of Surah Yusuf is the dramatic turning point: the search begins, and the royal cup is discovered in Benjamin's bag—just as Yusuf had planned.

فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ ۚ كَذَٰلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ ۗ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

12:76 ***So, he began*** [the search] ***with their bags before the bag of his brother; then he extracted it from his brother's bag. Thus, did We plan for Yusuf. He could not have taken his brother under the king's law except that Allah willed. We raise in degrees whom We will, but over every possessor of knowledge is one*** [more] ***knowing.***

"***So, he began*** [the search] ***with their bags before the bag of his brother***…" Yusuf starts the search with the other brothers' bags to avoid suspicion. It's a clever move—building suspense and fairness. "…***then he extracted it from his brother's bag***." The cup is found in Benjamin's bag. This is the moment Yusuf's plan succeeds. The brothers are stunned. "***Thus, did We plan for Yusuf***…" Allah reveals that this

wasn't just Yusuf's idea—it was divine strategy (كِدْنَا لِيُوسُفَ) "kidnā li-Yūsuf". The word (كِدْنَا) "kidnā" implies a subtle, wise plan. "***He could not have taken his brother under the king's law except that Allah willed***." Egyptian law wouldn't have allowed Yusuf to detain Benjamin for theft. But by using the brothers' own legal tradition (declared in verse 12:75), Yusuf lawfully keeps him. "***We raise in degrees whom We will***…" Allah honours Yusuf (عَلَيْهِ ٱلسَّلَامُ) with wisdom, patience, and status—showing that divine elevation is based on inner merit. "… ***and above every possessor of knowledge is one*** [more] ***knowing***." A profound reminder: no matter how wise someone is, Allah's knowledge surpasses all.

Yusuf's plan is framed as divinely inspired, not trickery. It's a means to a higher moral and spiritual goal. He doesn't punish his brothers—he uses lawful means to bring about reunion and reflection. Yusuf's wisdom is praised, but even he is under Allah's supreme knowledge. This verse humbles scholars and uplifts seekers.

Picture this: the guards search each brother's bag, one by one. Tension builds. Finally, they open Benjamin's bag—and there it is: the king's cup. Shock. Confusion. Despair. But behind the scenes, this wasn't a trick—it was a divine plan. Yusuf couldn't have kept Benjamin under Egyptian law, but Allah made a way through the brothers' own words. It's a masterclass in patience, wisdom, and trust in divine timing. This verse reminds us: even the most brilliant plans succeed only by Allah's will. And no matter how much we know, there's always more to learn—especially from the One who knows all.

The verse ***(12:77)*** below is a fascinating pivot in the narrative, rich with psychological tension and layered meaning.

قَالُوا إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِن قَبْلُ

12:77 "They said, 'If he has stolen, then a brother of his had stolen before.'"

This verse follows the dramatic moment when the cup is found in Benjamin's bag. Yusuf's brothers, unaware of his true identity, react not with defence but

deflection. They attempt to distance themselves from Benjamin by invoking a past accusation against Yusuf himself.

Instead of defending Benjamin, they throw Yusuf under the bus, suggesting theft runs in the family. This echoes their earlier betrayal of Yusuf — they still harbour resentment or justify their past actions. They say this in front of Egyptian officials, tarnishing Yusuf's reputation further (ironically, to Yusuf himself). Further, the actual thief was never Yusuf — they were the ones who wronged him in the first place. Nevertheless, Yusuf remains silent, letting the divine plan unfold. His patience contrasts their impulsiveness. Yusuf's silence is powerful. He doesn't retaliate or reveal himself yet — a lesson in restraint and trust in divine timing. The brothers' words reveal their unchanged hearts — still quick to judge, still unwilling to take responsibility. This moment sets the stage for Yusuf's eventual revelation and their transformation.

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ ۖ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

12:78 "They said, 'O noble one! He has a very old father, so take one of us instead. We truly see you as one of the righteous.'"

The verse shows the brothers pleading for mercy, appealing to Yusuf's compassion without knowing who he truly is. It's a moment of desperation, layered with irony and emotional tension.

The brothers, stunned by the discovery of the cup in Benjamin's bag, realised they cannot return to Canaan without him. Their father Yaqub is elderly and emotionally fragile, still grieving the loss of Yusuf years ago. So, they turn to the Egyptian official— not knowing it's Yusuf himself — and plead: "***O noble minister***," they say respectfully, "***our youngest brother has a father who is old and heartbroken. If he loses this son too, it might destroy him. Please, take one of us instead. We'll stay in his place. We can't bear to see our father suffer again***." They try to appeal to Yusuf's kindness: "We see you as a man of virtue, someone who does good. Surely, you'll understand our pain." Their plea shows a flicker of remorse.

They're finally thinking about their father's feelings — something they ignored when they cast Yusuf into the well.

Irony is that they're begging Yusuf for mercy, unaware that he is the very brother they once wronged. The one they claimed had stolen in verse ***(12:77)***. They call Yusuf "من المحسنين" — one of the righteous. This is a subtle clue that they sense something noble in him, even if they don't yet know who he is. Yusuf remains silent, letting the moment unfold. He's testing their hearts, watching how they respond to pressure.

How people change under pressure — do they become more compassionate or more defensive? Even if flawed, the brothers' appeal is heartfelt. The beauty of Yusuf's restraint is that he doesn't expose them yet, allowing their transformation to deepen.

Verse 12:79 below is Yusuf's firm yet graceful response to his brothers' plea. He upholds justice while subtly teaching them a moral lesson.

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَظَالِمُونَ

12:79 ***"He said, 'Allah forbid that we take anyone except the one with whom we found our property. Otherwise, we would surely be unjust.'"***

Yusuf listens to his brothers' desperate plea. They beg him to take one of them instead of Benjamin, hoping to protect their father from heartbreak. But Yusuf, still hiding his identity, responds with dignity and principle: "God forbid," he says, "that I take anyone other than the one who was found with the cup. That would be unfair. If I did that, I'd be committing injustice." Yusuf doesn't lash out or expose their past sins. Instead, he calmly teaches them a lesson in justice: punishment must match the deed, and no one should bear the burden of another's actions. Yusuf shows that even in emotionally charged situations, fairness must prevail. He won't bend the rules, even for a heartfelt plea. His words reflect prophetic wisdom — balancing compassion with integrity.

Without revealing his identity, Yusuf is guiding his brothers toward ethical maturity. (**مَعَاذَ اللَّهِ**) "Allah forbid" shows that Yusuf's decisions are rooted in reverence for

God, not personal gain. This verse reminds us: To uphold justice even when emotions run high. That true leadership means making hard choices with grace. That every test — even one involving family — is an opportunity to grow in moral clarity.

Verse 12:80 marks a turning point in the brothers' emotional journey. After failing to retrieve Benjamin, they retreat into private counsel, and the eldest brother steps up with a voice of conscience and resolve.

فَلَمَّا اسْتَيْأَسُوا مِنْهُ خَلَصُوا نَجِيًّا ۖ قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ ۖ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي ۖ وَهُوَ خَيْرُ الْحَاكِمِينَ

12:80 ***"When they lost hope in him, they withdrew to confer privately. The eldest among them said, 'Do you not know that your father took a solemn oath from you in Allah's name? And before this, you failed in your duty regarding Yusuf. So, I will not leave this land until my father permits me, or Allah decides for me. He is the best of judges.'"***

After their plea to the Egyptian official (Yusuf) is rejected, the brothers feel helpless. They step away from the palace and huddle together in private, trying to figure out what to do. The eldest brother — often understood to be Judah — speaks up with a heavy heart: Don't you remember," he says, "***our father made us swear by Allah that we'd protect Benjamin? And before this, we failed him with Yusuf. We can't go back like this***." He takes responsibility and makes a solemn vow: "***I won't return home until our father gives me permission, or Allah decides my fate. I trust His judgment — He is the best of all judges***."

Despair turns to reflection. The brothers finally pause and think deeply. This is the first time they show real concern for their father's trust and their past mistakes. The eldest brother (Judah) emerges as a voice of conscience. His decision to stay behind shows moral growth and accountability.

The mention of their failure with Yusuf shows that guilt still lingers. This verse subtly connects the two betrayals — Yusuf and Benjamin. Trust in divine justice:

"***Allah is the best of judges***" reflects a spiritual awakening. They're beginning to see beyond their schemes and into the realm of divine wisdom.

This verse teaches us that true repentance begins with honest reflection and accountability. Leadership means standing firm, even when others falter. Trusting Allah's judgment brings peace, even in uncertainty.

Verse (12:81) below captures the brothers' attempt to explain the situation to their father, Yaqub. They prepare to return home, burdened by guilt and uncertainty, and try to frame their message with honesty and humility.

ارْجِعُوا إِلَىٰ أَبِيكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ

12:81 "Return to your father and say, 'O our father, your son has stolen. We only testified to what we saw, and we could not guard against the unseen.'"

After the eldest brother decides to stay behind in Egypt, the others prepare to return to Canaan. But they know the news will devastate their father. So, they rehearse what they'll say: "***Go back to our father***," the eldest says, "and tell him the truth as we know it. Say: 'Dear father, your son has stolen. That's what we were told, and that's what we saw. We didn't witness the theft ourselves — we only know what was shown to us. We couldn't see the unseen, and we couldn't prevent what happened.'"

It is a mix of confession and defence. They're trying to be honest, but also protect themselves from blame. "***We were not guardians of the unseen***" is a powerful admission. It shows their awareness that they can't control everything — a key spiritual lesson. While they try to be truthful, they still frame Benjamin as guilty. The phrase "***your son***" distances them emotionally, echoing how they once spoke of Yusuf.

They knew Yaqub will be shattered. This verse shows their attempt to soften the blow while maintaining credibility. Just as they once brought Yusuf's shirt with false blood, now they bring another painful story. But this time, they're not lying — they're just confused and helpless.

This verse reminds us that truth must be told, even when it's painful. That we are limited in knowledge — only Allah sees the full picture. That past mistakes echo into the present, and healing begins with honest speech.

Verse 12:82 below continues the brothers' attempt to explain Benjamin's situation to their father. They offer a way for Yaqub to verify their story, showing a shift toward honesty and accountability.

وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِى كُنَّا فِيهَا وَٱلْعِيرَ ٱلَّتِىٓ أَقْبَلْنَا فِيهَا ۖ وَإِنَّا لَصَـٰدِقُونَ

12:82 ***"Ask the town where we were, and the caravan we travelled with. We are telling the truth."***

The brothers continue rehearsing what they'll say to Yaqub. They know he might not believe them — especially after what happened with Yusuf years ago. So, they add: "If you don't believe us, ask the people of the town where we stayed. Ask the caravan we travelled with. They'll confirm our story. We're telling the truth this time."

It's a moment of vulnerability. They're trying to rebuild trust with their father by offering external witnesses. Seeking verification, they invite Yaqub to ask others — a sign they're not hiding anything. This contrasts sharply with their deception in verse (12:17) when they brought Yusuf's shirt with false blood.

"***We are truthful***" is not just a statement — it's a plea. They want their father to believe them again. The verse shows that truth can be verified through others — a principle of justice in Islamic ethics. Their tone is no longer arrogant or dismissive. It's humble, open, and sincere.

This verse teaches us that rebuilding trust requires transparency and accountability. That truth is not just spoken — it's supported by evidence and character.

Verse 12:83 reveals Prophet Yaqub's spiritual depth and emotional resilience. Faced with another devastating loss, he responds not with anger, but with "beautiful patience" — a concept that anchors the entire Surah.

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

12:83 ***"He said, 'Rather, your souls have enticed you to something. So*** [my response is] ***beautiful patience. Perhaps Allah will bring them all back to me. Indeed, He is the All-Knowing, the All-Wise.'"***

When the brothers return and tell Yaqub that Benjamin has been detained in Egypt for theft, he doesn't believe them. He sees through their story and says:

"No — your souls have made this seem acceptable to you. You've done something again." But instead of exploding in grief or rage, Yaqub turns inward and upward. He says: "I will practice ṣabr jamīl (**صَبْرٌ جَمِيلٌ**)— beautiful patience. I won't complain to anyone but Allah. *I'll wait with dignity and hope*." Then he adds something remarkable: "Maybe Allah will bring all of them back to me — Yusuf, Benjamin, and even the brother who stayed behind. Allah knows everything. He is wise in all He does."

"***Beautiful patience" (ṣabr jamīl)***: This isn't passive waiting. It's active trust in Allah, without bitterness or blame. It's the kind of patience that carries dignity, hope, and spiritual strength. He suspects the brothers again — not necessarily of lying, but of being morally compromised. His phrase "***your souls*** have enticed you" echoes verse ***(12:18)***, when they lied about Yusuf.

Yaqub doesn't give up. He still believes Allah can reunite him with all his sons. This hope is rooted in faith, not fantasy. He ends with "Allah is All-Knowing, All-Wise" — a reminder that even in chaos, divine wisdom is at work. The verse teaches us that true patience is not just endurance — it's grace under pressure. That faith means trusting Allah even when the world seems cruel. That grief can coexist with hope, and both can be sacred.

وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا أَسَفَىٰ عَلَىٰ يُوسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

12:84 ***"He turned away from them and said, 'Oh, my sorrow over Yusuf!' And his eyes turned white from grief, and he was suppressing*** [his pain]***."***

Verse 12:84 captures Prophet Yaqub's private grief for Yusuf — a sorrow so deep it affects his body, yet he continues to suppress it with spiritual strength.

After hearing the news about Benjamin, Yaqub doesn't lash out at his sons. Instead, he quietly turns away. He's not just grieving Benjamin — his heart is still aching for Yusuf, the son he lost years ago. He whispers to himself, "*Oh, my sorrow for Yusuf*…" The pain hasn't faded. It's grown deeper, and now it's showing in his body. His eyes become white — a sign of vision loss or extreme emotional strain. But even then, Yaqub doesn't break down publicly. He holds his grief inside. The Qur'an says (**فَهُوَ كَظِيمٌ**) fahuwa kaẓīm — "he was suppressing." Not denying his pain, but containing it with dignity and faith.

Yaqub turns away to cry. This shows how deeply personal his sorrow is — not for display, but between him and Allah. Even after all these years, Yusuf remains at the centre of Yaqub's heart. His grief is layered — not just for Benjamin, but for the son he never stopped believing in. His eyes turning white reflects how emotional pain can affect the body. Some scholars say he lost his sight temporarily due to weeping.

(**كَظِيمٌ**) "Kaẓīm" means he suppressed his pain — not out of weakness, but out of spiritual discipline. He's practicing ṣabr jamīl (beautiful patience) in action. The verse teaches us: That grief is not a weakness — it's a human response, even for prophets. That true patience means feeling deeply but trusting Allah completely. That love and hope can endure for years, even when the world says "move on." Yaqub's sorrow is sacred. It's not just emotional — it's spiritual, rooted in love, faith, and the memory of a son he never gave up on.

Verse 12:85 below captures the raw grief of Prophet Ya'qub (عَلَيْهِ ٱلسَّلَامُ) as his sons confront him about his unending sorrow for Yusuf (عَلَيْهِ ٱلسَّلَامُ).

قَالُوا تَاللَّهِ تَفْتَؤُا تَذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ ٱلْهَالِكِينَ

12:85 ***"By Allah, you will not cease remembering Joseph until you become fatally ill or become of those who perish."***

In this verse, Prophet Ya‘qub’s sons speak with exasperation. They see their father constantly grieving and mentioning Yusuf, even though years have passed since his disappearance. They swear by Allah—“Tallāhi”—to emphasise their frustration: “***You’re going to keep talking about Yusuf until it destroys you***!”

The word (**تَفْتَؤُ**) “tafta’u” means to persist or continue doing something, and here it refers to Ya‘qub’s relentless remembrance of Yusuf. “Haradan” (**حَرَضًا**) implies becoming emotionally or physically worn out—like someone wasting away from sorrow. And (**مِنَ ٱلْهَالِكِينَ**) “minal hālikīn” means “***among the dead***” or “***those who perish***.”

This isn’t just a rebuke—it’s a snapshot of how deep grief can look irrational to others. Ya‘qub’s sons think he’s harming himself by holding onto hope. But Ya‘qub’s love isn’t ordinary—it’s prophetic. His grief is not despair; it’s a form of spiritual certainty. He knows Yusuf is alive, even if no one else believes him.

The lesson to learn from this verse is that Ya‘qub’s sorrow is intense, but it’s rooted in faith, not hopelessness. His sons see obsession; Ya‘qub sees divine truth. This verse shows that prophets feel deeply and express pain—yet remain spiritually anchored. Sometimes, holding onto hope looks foolish to others. But if your heart is tethered to truth, like Ya‘qub’s was, your grief becomes a form of worship. This verse teaches us that faith doesn’t always look calm—it can look like tears, longing, and relentless remembrance.

قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى ٱللَّهِ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ

12:86 ***He said, “I only complain of my suffering and my grief to Allah, and I know from Allah that which you do not know.”***

The verse ***(12:86)*** is Prophet Ya‘qub’s powerful response to his sons after they criticise him for grieving too much over Yusuf. It’s one of the most emotionally raw and spiritually profound verses in the Qur’an. After his sons accuse him of excessive sorrow over Yusuf (in verse 12:85), Prophet Ya‘qub responds with dignity and depth. He says, “I’m not complaining to you—I’m pouring my heart out to Allah.” The word (**أَشْكُو**) “ashkū” means to express pain, not

in protest, but in trust. (**بَثِّي**) “Baththī” refers to the intense, bottled-up anguish that’s finally being released. (**حُزْنِي**) “Ḥuznī” is his ongoing sadness.

He’s teaching us something profound: It’s okay to feel pain. It’s okay to cry. But direct your sorrow to the One who understands it best—Allah (سُبْحَانَهُ وَتَعَالَى). Then he adds: “***I know from Allah what you do not know***.” This is a quiet declaration of prophethood and faith. Ya‘qub hasn’t lost hope. He knows—through divine revelation—that Yusuf is still alive. His grief is not despair; it is love wrapped in certainty. The verse is a masterclass in emotional intelligence and spiritual resilience. Ya‘qub (عَلَيْهِ ٱلسَّلَامُ) doesn’t suppress his feelings, nor does he lash out. He models how to grieve with grace: by turning inward to Allah (سُبْحَانَهُ وَتَعَالَى), not outward in blame.

The verse also reminds us that faith and sadness can coexist. Hope can survive even when logic says it shouldn’t. Not everyone will understand your pain—but Allah always will. In modern Paraphrase, ” I’m not venting to you—I’m confiding in God. My sorrow is real, but so is my hope. I know something you don’t: this story isn’t over.”

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِن يُوسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا مِن رَّوْحِ اللَّهِ ۖ إِنَّهُ لَا يَيْأَسُ مِن رَّوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

12:87 ***“O my sons, go and find out about Joseph and his brother and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people***.”

After years of sorrow and separation, Prophet Ya‘qub (عَلَيْهِ ٱلسَّلَامُ) finally sends his sons back to Egypt—not just to get food, but to search for Yusuf and Binyamin. He says, “***Go, and seek out Yusuf and his brother***.” The word “fa-taḥassasū” (**فَتَحَسَّسُوْ**) means to search carefully, with sensitivity—not like spies, but with compassion and hope. Then comes the heart of the verse: “***Do not despair of Allah’s mercy***.” The Arabic word (**رَّوْحِ**) “rawḥ” refers to divine relief, comfort, and spiritual ease. Ya‘qub (عَلَيْهِ ٱلسَّلَامُ) is telling his sons—and us—that no matter how bleak things look, Allah’s mercy is always near. Losing hope is not just a mistake—it’s a sign of disbelief in Allah’s power and compassion. He

ends with a powerful truth: "***Only disbelievers despair of Allah's mercy***." This isn't a condemnation—it's a reminder that faith means always expecting good from Allah (سُبْحَانَهُ وَتَعَالَى), even when the world gives you every reason to give up. This verse is like a sunrise after a long night. It teaches us: Hope is a form of worship. Searching is part of faith—even when you're tired. Despair is not just sadness—it's spiritual blindness.

Prophet Ya'qub's words are not just for his sons—they're for anyone who's ever felt like their prayers weren't answered, their dreams were delayed, or their heart was broken. Prophet Ya'qub is saying that keep walking. Keep searching. Mercy is coming.

Verse 12:88 captures a dramatic turning point in the story of Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ). His brothers return to Egypt, desperate and humbled, not knowing they're standing before the very brother they once betrayed. This moment is rich with irony, emotion, and divine orchestration.

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا ٱلْعَزِيزُ مَسَّنَا وَأَهْلَنَا ٱلضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُّزْجَىٰةٍ فَأَوْفِ لَنَا ٱلْكَيْلَ وَتَصَدَّقْ عَلَيْنَآ ۖ إِنَّ ٱللَّهَ يَجْزِى ٱلْمُتَصَدِّقِينَ

12:88 "So when they entered upon him, they said, 'O noble one, adversity has touched us and our family, and we have come with poor merchandise. But give us full measure and be charitable to us. Indeed, Allah rewards the charitable.'"

After years of famine and hardship, Yusuf's brothers return to Egypt seeking food. They don't recognize Yusuf, who is now a powerful official. They address him respectfully as "**al-'Azīz**". The Arabic title **ٱلْعَزِيزِ** (al-'Azīz) carries deep layers of meaning depending on context. Al-'Azīz comes from the root ʿ–z–z (ع–ز–ز), which conveys strength, honour, and rarity. It means: The Mighty, The Honourable, The Powerful. The Inaccessible (rare or precious).

The brothers confess: "***Hardship has hit us and our family***." The word (مَسَّنَا) "massanā aḍ-ḍurr" means "we've been struck by distress"—they're hungry, poor, and desperate. They admit they've brought "biḍā'atin muzjāh"—(**بِبِضَاعَةٍ مُزْجَاةٍ**) cheap, low-quality goods—barely enough to

trade for food. "***Please give us full measure and be generous to us***." They're not just asking for a fair deal—they're asking for charity. And they try to soften the request by reminding Yusuf (unknowingly) of a spiritual truth: "***Allah rewards those who give***." What they don't realise is that the man they're begging for mercy is the very brother they once threw into a well. The irony is profound: the one they wronged is now the one they need.

This verse teaches us: Life can turn tables in unimaginable ways. The oppressed can become the powerful. Desperation humbles even the proud. These brothers once mocked Yusuf's dreams—now they're pleading for help.

Allah's mercy flows through people. Yusuf is being tested. The question is, will he take revenge or show compassion?

Verse 12:89 below is a moment of divine confrontation and emotional reckoning—Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ) gently exposes his brothers' past mistake, not to shame them, but to awaken their hearts.

قَالَ هَلْ عَلِمْتُمْ مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جَاهِلُونَ

12:89 He said, "Do you now realise what you did to Yusuf and his brother back when you were acting ignorantly?"

This verse occurs at a climactic moment in the story of Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ). His brothers have returned to Egypt, desperate for help during the famine. They still don't know that the powerful official they're pleading with is actually their long-lost brother Yusuf. After testing their sincerity and seeing signs of remorse, Yusuf finally speaks up—not with anger, but with a piercing question:

"***Do you remember what you did to Yusuf and his brother when you were ignorant?*** This question is not just about memory—it's about moral awakening. Yusuf doesn't accuse them harshly. Instead, he uses the word "ignorant" (جَاهِلُونَ) to describe their past behaviour, implying that their cruelty stemmed from immaturity, jealousy, and lack of wisdom—not from inherent evil. The key Lessons are:

Gentle Accountability: Yusuf doesn't lash out. He invites reflection. This teaches us that confronting

someone's wrongs can be done with grace and compassion.

Growth Over Guilt: By saying "***when you were ignorant***," Yusuf acknowledges that people can change. He opens the door for repentance and healing.

Divine Timing: Yusuf waited years for this moment—not out of revenge, but because hearts need time to soften. His patience shows us that justice and mercy often unfold slowly.

Sibling Bonds: The mention of "Yusuf and his brother" (i.e., Binyamin or Benjamin) reminds us that the brothers' jealousy wasn't just toward Yusuf—it extended to anyone who received their father's affection. This verse begins the process of restoring those broken family ties.

Emotional Impact: Imagine the brothers' shock. They've been carrying guilt for years. Now, the man they're pleading with reveals he knows their secret. But instead of punishment, they're met with a question that pierces their conscience and prepares them for forgiveness. This verse is a turning point—not just in the story, but in the human heart. It shows how divine wisdom transforms pain into reconciliation.

In verse ***(12:90***, below, Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ) finally reveals his identity to his brothers, marking a moment of truth, mercy, and divine wisdom. It's a turning point where guilt meets grace.

قَالُوا أَإِنَّكَ لَأَنتَ يُوسُفُ ۖ قَالَ أَنَا يُوسُفُ وَهَٰذَا أَخِي ۖ قَدْ مَنَّ ٱللَّهُ عَلَيْنَا ۖ إِنَّهُۥ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ

12:90 They said, "Are you really Yusuf?" He replied, "I am Yusuf, and this is my brother. Allah has truly been kind to us. Whoever is mindful of Allah and remains patient—surely Allah never wastes the reward of those who do good."

After Yusuf (عَلَيْهِ ٱلسَّلَامُ) gently confronted his brothers in the previous verse, their hearts cracked open. They were stunned. The man they had wronged—the brother they threw into a well—was now standing before them as Egypt's powerful وزير (wazīr). Their question, "***Are you really Yusuf?***", carries shock, guilt, and awe.

Yusuf confirms: "***I am Yusuf, and this is my brother***." He doesn't boast. He doesn't shame. Instead, he immediately shifts the focus to Allah's mercy: "***Allah has truly favoured us***." This shows his humility and deep spiritual awareness. He sees every hardship and triumph as part of Allah's divine plan.

Then comes the golden principle: "Whoever is mindful of Allah taqwa (**التقوى**) and remains patient (sabr), Allah never wastes the reward of those who do good." This is not just a statement—it's a summary of Yusuf's entire journey. Betrayed, enslaved, imprisoned—yet he held onto faith and patience. And now, he's living proof that divine justice prevails. The Key Lessons are:

Truth with Mercy: Yusuf reveals his identity not to humiliate, but to heal. Truth becomes a bridge to forgiveness.

Divine Favour Comes with Struggle: Yusuf's rise wasn't instant. It came through years of pain, showing that Allah's favour often arrives after long trials.

Taqwa + Sabr = Divine Reward: This verse gives a formula for spiritual success. Be conscious of Allah and stay patient—your reward is guaranteed.

Reunion and Restoration: By mentioning "this is my brother," Yusuf reclaims Binyamin from the shadow of past jealousy. It's a moment of emotional restoration.
Emotional Impact:

Imagine the brothers—overwhelmed by guilt, now facing the very person they betrayed. But instead of revenge, they're met with grace. Yusuf's words are like balm on old wounds. He doesn't just forgive—he teaches.

This verse is a beacon for anyone who's been wronged, anyone who's waiting for justice, and anyone who's walking the path of patience. **It reminds us: Allah sees, Allah knows, and Allah never forgets the good you do**.

Verse 12:91 below of Surah Yusuf captures the moment when Yusuf's brothers finally admit their mistake. It's a verse of humility, recognition, and the beginning of healing.

قَالُوا تَاللَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنَا وَإِن كُنَّا لَخَاطِئِينَ

12:91 They said, "By Allah! Surely, Allah has favoured you over us, and we were certainly in the wrong."

This verse follows Yusuf's gentle confrontation in verse 12:89 and his revelation in verse 12:90. Now, his brothers—who once threw him into a well out of jealousy—stand before him, humbled and remorseful. Their words begin with "By Allah!" (تَاللَّهِ)—a solemn oath, showing the sincerity of their realisation. They acknowledge two things:
"***Allah has preferred you over us***" — They admit that Yusuf's character, destiny, and divine favour far surpassed theirs. This isn't just about status; it's about recognising his spiritual excellence and moral integrity.
"***We were certainly in the wrong***" — A full confession. No excuses, no deflection. They own their mistake. This moment is powerful because it shows how guilt, when met with grace, can lead to transformation. The brothers' hearts are no longer clouded by envy—they're open to truth.

The Key Lessons:

True Repentance Begins with Honesty: The brothers don't sugarcoat their past. They admit it plainly. That's the first step toward healing.
Divine Favour Is Earned Through Character: Yusuf didn't just rise because of circumstances. His patience, integrity, and trust in Allah brought him honour.
Jealousy Blinds, but Truth Restores: The brothers once saw Yusuf as a rival. Now they see him as someone chosen by Allah.
Saying "***We Were Wrong***" Is Strength, Not Weakness: Their confession shows growth. It's a lesson for anyone who's made mistakes—owning them is the path to redemption.
Emotional Impact: Imagine the weight of this moment. Years of guilt, buried secrets, and broken family ties—all surfacing in one sentence. But instead of punishment, Yusuf offers mercy in the next verse.

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ ۖ يَغْفِرُ اللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

12:92 He said, "No blame will fall on you today. May Allah forgive you. He is the Most Merciful of all who show mercy."

This verse sets the stage for one of the most beautiful reconciliations in the Qur'an. It teaches us that even the deepest wounds can heal when truth is spoken and hearts are sincere. The verse follows the emotional confession of Yusuf's brothers in verse 12:91.

They admitted their wrongdoing and recognized Allah's favour upon Yusuf. Now, Yusuf (عَلَيْهِ ٱلسَّلَامُ) responds—not with anger or punishment, but with a heart full of mercy.

Yusuf's words (لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ) "***No blame will fall on you today***", echo the language of the Prophet Muhammad ﷺ centuries later, when he forgave the people of Makkah during the conquest. It's a phrase that wipes away shame and opens the door to reconciliation. Yusuf then says, "***May Allah forgive you***"—showing that true forgiveness isn't just personal, it's spiritual. He doesn't claim moral superiority; he prays for their redemption.

Finally, he reminds them—and us—that Allah is the Most Merciful of all who show mercy. This is a divine seal on the moment: mercy from Yusuf, mercy from Allah.

The key Lessons:

Forgiveness Is Strength: Yusuf had every reason to be angry. But he chose mercy. *That's real power*.

No Shame, Just Healing: "No blame today" means the past is not weaponised. It's a clean slate.

Spiritual Forgiveness Matters Most: Yusuf doesn't just forgive—he asks Allah to forgive them too. That's deeper than just letting go.

Mercy Is Divine: By ending with "***Allah is the Most Merciful***," Yusuf teaches that our mercy should reflect Allah's mercy.

Emotional Impact: This verse is one of the most beautiful expressions of prophetic character. Yusuf, once betrayed and abandoned, now stands in a position of power. Yet he chooses compassion over revenge. It's a moment that heals not just his brothers—but the reader's heart too.

It reminds us: No matter how deep the wound, mercy can still triumph.

Continuing with Surah Yusuf 12:93, a verse filled with tenderness, prophetic love, and miraculous healing. It's the moment Yusuf (عَلَيْهِ ٱلسَّلَامُ) sends his shirt to his

father Yaqub (عَلَيْهِ ٱلسَّلَامُ), whose eyes have gone blind from years of grief.

ٱذْهَبُوا۟ بِقَمِيصِى هَٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِى يَأْتِ بَصِيرًا ۖ وَأْتُونِى بِأَهْلِكُمْ أَجْمَعِينَ

12:93 ***"Take this shirt of mine and cast it over my father's face—he will regain his sight. Then bring your whole family to me."***

After forgiving his brothers, Yusuf (عَلَيْهِ ٱلسَّلَامُ) turns his attention to his beloved father, Yaqub (عَلَيْهِ ٱلسَّلَامُ). For years, Yaqub has mourned Yusuf so deeply that his eyes have become blind from sorrow. Now, Yusuf sends a sign of life—a shirt—not just as a physical item, but as a symbol of reunion, healing, and divine mercy.

The shirt here is more than fabric. It's the same shirt that once carried Yusuf's scent when he was lost. Now, it carries the scent of hope. Yusuf instructs his brothers to place it on Yaqub's face, and by Allah's will, his vision will return.

Then Yusuf says: "***Bring your whole family to me***." This marks the beginning of a new chapter—a full family reunion in Egypt, where pain turns into joy.

Lessons to be learnt are:

Healing Comes with Hope: Yusuf doesn't just send a message—he sends a miracle. It shows that emotional wounds can be healed by divine grace.

Symbols Carry Power: The shirt is a reminder of love, loss, and now restoration. Sometimes, small things carry deep meaning.

Family Restoration Matters: Yusuf wants not just his father, but the entire family to come. Forgiveness isn't partial—it's complete.

Prophetic Mercy Is Active: Yusuf doesn't wait for his father to come. He sends healing to him. That's love in action.

Verse 12:94 below marks a miraculous moment where Prophet Yaqub perceives the scent of Yusuf from a great distance—before the caravan even arrives—signalling divine intervention and prophetic insight.

٩٤ وَلَمَّا فَصَلَتِ ٱلْعِيرُ قَالَ أَبُوهُمْ إِنِّى لَأَجِدُ رِيحَ يُوسُفَ ۖ لَوْلَآ أَن تُفَنِّدُونِ

12:94 ***"And when the caravan departed*** [from Egypt]***, their father said, 'Indeed, I find the smell of Joseph, even if you think me senile.'"***

"The Scent of Yusuf: A Prophetic Sensory Miracle. Distance Defied: Tafsir sources note the caravan was still far from Canaan—estimates range from eight days' journey (Ibn Abbas) to eighty farsakh (250 miles). Yet Yaqub senses Yusuf's scent, carried miraculously through the shir.

Not Mere Nostalgia: This wasn't a psychological reaction or wishful thinking. Yaqub had not sensed Yusuf's scent for years, even when Yusuf was nearby in the well or Egypt. The timing was divinely orchestrated.

Divine Permission: Scholars emphasize that prophetic abilities like this are not inherent, but granted by Allah at specific moments. Yaqub's perception was activated only when Allah willed it.

"If You Do Not Think Me Senile…": Faith vs. Doubt. Yaqub's Words reflect his awareness that others might dismiss his claim as delusion. The phrase "***if you do not think me doting***" shows his emotional vulnerability and unwavering faith.

Contrast with Sons: His sons had long doubted or dismissed his grief and hope. This moment vindicates Yaqub's spiritual certainty and prophetic insight.

Symbolism of the Shirt: The shirt becomes a recurring motif in Surah Yusuf. Many stories have grown out of the virtuous characteristics of the prophets Yaqub and Yusuf (Allah's peace be upon them). Regarding the story, "***I sense the presence of Joseph***..." Muhammad ibn In his "Kitab al-Kafi", Muhammad ibn Ya'qub al-Kulayni, a Persian Shia hadith collector (c. 864 CE–941 CE), recounts that Gabriel brought Ibrahim a shirt from paradise and forced him to put the shirt on; he would not be harmed by cold or heat. When Ibrahim was dying, he wrapped it up and gave it to his son, Ish'aq; Ish'aq gave it to Yaqub. Yusuf received it upon his birth. When he displayed it in Egypt, Yaqub said, "***I detect the aroma of Yusuf***." It was the identical shirt that arrived from heaven.

Due to the descriptive nature of the story in the Qur'an, many other stories have mushroomed out of it, mostly romanticising the two characters: Yusuf's charisma and Zulaikha's infatuation.

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ

12:95 They said, "By Allah! You are still lost in your old obsession."

This verse comes at a moment when Prophet Ya'qub (عَلَيْهِ ٱلسَّلَامُ) expresses renewed hope that Yusuf (Joseph) is alive. His sons—who had long concealed the truth—react with disbelief and frustration. They say, *"By Allah! You are still in your old delusion,"* meaning they think their father is stuck in a fantasy, refusing to accept what they believe is reality.

But Ya'qub's "delusion" isn't confusion—it's *faith*. His heart, guided by divine intuition, refuses to give up on Yusuf. The sons, however, see his hope as irrational, outdated, and emotionally driven. Their words reflect not just disagreement, but a kind of emotional fatigue: *"You're still clinging to that same old story."*

The verse also subtly shows how love—especially prophetic love—is persistent. Ya'qub's "old delusion" is actually his unwavering trust in God's plan and his deep connection to Yusuf. What others call delusion, the Qur'an presents as *steadfastness*.

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا ۖ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

12:96 And when the bearer of good news came he threw Joseph's shirt over Jacob's face, whereupon he regained his sight, and said: "Did I not tell you that I know from Allah what you do not know?"

The verse (12:96) captures the emotional climax of Prophet Ya'qub's long sorrow. After years of heartbreak, Prophet Ya'qub (عَلَيْهِ ٱلسَّلَامُ) finally receives the news he's been waiting for: Yusuf (Joseph) is alive. One of his sons rushes home with the good news and brings Yusuf's shirt. As soon as the shirt is placed over Ya'qub's face, something miraculous happens—his eyesight, which he had lost from weeping, is instantly restored.

This isn't just physical healing. It's the moment when hope is proven right. Ya'qub's faith, which others mocked as "old delusion," is now vindicated. He turns to his sons and says, "Didn't I tell you? I know something from

Allah (سُبْحَانَهُ وَتَعَالَى) that you don't." Yaqub is not boasting—he's reminding them that his trust in divine wisdom was never misplaced.

This verse is a powerful reminder that:
Faith can see what eyes cannot. Divine knowledge often transcends human logic. Hope, when rooted in trust in God, is never foolish. Ya'qub's words echo with quiet strength. He had been patient, even when misunderstood. Now, with his sight restored and his heart full, he gently affirms what he always knew deep down: God had a plan all along.

This verse teaches us that healing—whether physical, emotional, or spiritual—can come in unexpected ways. Sometimes, what others call "delusion" is actually deep insight. Ya'qub's story shows that love, patience, and trust in God can carry us through the darkest of times until the light returns.

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ

12:97 They said, "O our father, please ask Allah to forgive our sins. We were truly in the wrong."

After years of hiding the truth, Yusuf's brothers are finally face-to-face with the consequences of their actions. They had once thrown their brother into a well, lied to their father, and watched him suffer in grief. But now, the truth has come out. Yusuf is alive, and their father's long-held hope has been proven right.

In this verse, the brothers turn to Ya'qub with humility. They say, ***"O our father, ask Allah to forgive us."*** This is more than just an apology—it's a recognition of their deep wrongdoing. They don't make excuses. They don't blame anyone else. They simply say, ***"We were wrong."***

Ya'qub's response comes in the next verse (12:98), but here, we see the beginning of reconciliation. The family that was torn apart by jealousy and lies is starting to heal through truth and humility.

This verse reminds us that *no matter how serious the mistake, sincere repentance opens the door to mercy.* It also shows the beauty of turning to someone righteous for support in seeking forgiveness. *The Qur'an*

doesn't just tell a story—it teaches us how to return to goodness after going astray.

The verse (12:98) below shows Prophet Ya'qub's gentle response to his sons' repentance.

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي ۖ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

12:98 He said, "I will soon ask my Lord to forgive you. Truly, He is the Most Forgiving, the Most Merciful."

After Yusuf's brothers finally admit their guilt and ask their father to pray for their forgiveness (verse 12:97), Ya'qub responds with calm and compassion. He doesn't scold them. He doesn't say, "I told you so." Instead, he says, "I will soon ask my Lord to forgive you."

The word "soof" (**سَوْفَ**) suggests that Ya'qub may wait for the right moment—perhaps a time of deep prayer or night devotion—to make this heartfelt plea. It shows that forgiveness is not just a quick word; it's a sincere act of turning to Allah (سُبْحَانَهُ وَتَعَالَى).

Then Ya'qub reminds them—and us—of Allah's nature: "***Indeed, He is the Most Forgiving, the Most Merciful***." This is a powerful reassurance. Even after such a serious betrayal, Allah's mercy is still open. Ya'qub's words reflect his deep trust in divine compassion.

The verse teaches us that forgiveness begins with humility (the brothers admitted their fault). Allah's mercy is greater than any sin. It is also a model of how to handle repentance: with sincerity, patience, and hope in Allah's grace. The verse is a gentle reminder that no matter how far someone has fallen, the door to mercy is never closed. Ya'qub's response shows emotional wisdom and spiritual depth.

فَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ٱدْخُلُوا مِصْرَ إِن شَاءَ ٱللَّهُ آمِنِينَ

12:99 When they entered upon Yusuf, he embraced his parents and said, "Enter Egypt, Allah willing, in peace and safety."

After years of separation, hardship, and divine orchestration, Yusuf's family finally arrives in Egypt. As they enter his presence, Yusuf—now a powerful figure—doesn't flaunt his status. Instead, he lovingly draws his parents close, offering them comfort and honour. This moment is

deeply emotional: the son who was once cast away now welcomes his family with open arms.

He then says, "***Enter Egypt, if Allah wills, in safety***." This isn't just a polite welcome—it's a spiritual reminder. Yusuf acknowledges that true safety and peace come only by Allah's permission. His words reflect humility and faith, even in a moment of triumph.

This verse also marks the beginning of the fulfilment of Yusuf's childhood dream ***(from verse 12:4)***, where he saw the sun, moon, and eleven stars bowing to him. His parents' arrival sets the stage for that vision to come true. Yusuf shows no bitterness—only love and hospitality. Even in moments of joy, Yusuf attributes peace to Allah's will.

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۖ وَقَالَ يَا أَبَتِ هَٰذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۚ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

12:100 ***"O my father, this is the meaning of my earlier dream. My Lord has made it come true. He was kind to me when He freed me from prison and brought you from the desert, after Satan stirred conflict between me and my brothers. Truly, my Lord is subtle in what He wills. He is the All-Knowing, the Wise."***

Yusuf gently lifts his parents onto the throne—a gesture of honour, not arrogance. His family, overwhelmed by emotion and awe, bows to him in respect. This isn't worship, but a cultural gesture of reverence. In that moment, Yusuf turns to his father and says, "***This is the meaning of my dream from long ago***." The vision of the sun, moon, and eleven stars bowing to him ***(verse 12:4)*** has now come true.

But Yusuf doesn't boast. He reflects on Allah's mercy: "***My Lord made it real***." He recalls how Allah rescued him from prison and reunited him with his family, even after Satan caused division between him and his brothers. Notice how Yusuf doesn't blame his brothers directly—he attributes the conflict to Satan's whispering. This shows his deep forgiveness and spiritual maturity.

He ends with a profound truth: "***My Lord is subtle in what He wills***." Allah's plans unfold quietly, often in ways we don't understand until much later. Yusuf's journey—from

a pit to a palace—was guided by divine wisdom. He affirms: "***Indeed, He is the All-Knowing, the Wise***."

According to the Talmud, "when Joseph learned that his father was upon the way, he gathered together his friends and officers, and soldiers of the realm, attired in rich garments,....and formed a great company to meet Prophet Jacob on the way and escort him to Egypt. Music and gladness filled the land, and all the people, the women and the children, assembled on the house tops to view the magnificent display." (H. Polano, p. 111).

The Biblical account appears more historically grounded than the Talmudic version. According to Genesis ***47:11***, Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ) settled his entire family in the land of Goshen, where they remained until the time of Prophet Musa (عَلَيْهِ ٱلسَّلَامُ).

رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِن تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ ۖ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

12:101 ***My Lord, You have granted me some authority and taught me how to interpret dreams. Creator of the heavens and the earth, You are my Guardian in this world and the Hereafter. Let me die as one who submits to You, and join me with the righteous.***

After reuniting with his family and seeing his childhood dream fulfilled, Yusuf turns inward—not to celebrate his status, but to express deep gratitude and humility. He begins by acknowledging Allah's gifts: "You gave me some power and taught me how to interpret dreams." These were the two defining features of his life—his ability to govern wisely and understand visions.

Then he calls Allah by a majestic name: "Fāṭir al-samāwāti wal-arḍ" (**فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ**)—the Originator of the heavens and the earth. This title reminds us that everything, including Yusuf's journey, began with Allah's will. Yusuf then says something deeply personal: "***You are my Guardian in this world and the next***." Despite being a ruler, he sees Allah—not his throne—as his true protector. This shows his spiritual maturity and emotional intimacy with his Lord.

Finally, he makes a humble request: "***Let me die as a Muslim, and join me with the righteous***." Even after all his achievements, Yusuf doesn't ask for more power or praise. He simply wants to remain faithful until death and be counted among the righteous in the Hereafter. The verse is a model of prophetic gratitude, humility, and longing for closeness to Allah.

ذَٰلِكَ مِنْ أَنۢبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ

12:102 (O Muhammad)***, this is part of news from the Unseen that We reveal to you for you were not present with them when Joseph's brothers jointly resolved on a plot.***

This verse offers a clear answer to a long-standing historical question: how did the Children of Israel first arrive in Egypt? The Qur'an reveals that their migration occurred during the time of Prophet Yusuf's governance. What makes this revelation extraordinary is that Prophet Muhammad ﷺ, being "Ummi"—unlettered and unschooled in historical records—had no access to such details through ordinary means. Yet Surah Yusuf presents the story with striking clarity and accuracy, affirming that its source is divine. Moreover, the Surah doesn't just respond to a question; it also enlightens the Jewish audience with facts they themselves may not have known.

This story—the tale of Yusuf and his brothers—is not something you could have known on your own, O Prophet. It's part of the unseen world, the hidden past, and we are the ones revealing it to you. You weren't there when Yusuf's brothers secretly plotted against him, when they gathered together and schemed their plan. But through revelation, we've made it known to you—with clarity, truth, and purpose.

The Surah Yusuf highlights the Prophet's role as a receiver of truth, not a historian. If such deep, emotional, and historically rich stories are revealed from the unseen, what else might the Qur'an be unveiling about life, the soul, and our purpose?

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Ayyub (Job)
أيوب عَلَيْهِ ٱلسَّلَامُ
1600–1500 BCE

Unlike prophets like Nuh, Hud, Saleh or Ibrahim (عَلَيْهِ ٱلسَّلَامُ) who faced direct opposition from their people, Ayyub's test was personal—a prolonged period of illness, loss of wealth, and family hardship.

In the Bible, Prophet **Ayyub** (عَلَيْهِ ٱلسَّلَامُ) is known as **Job**, a figure revered in both Islamic and Judeo-Christian traditions. While the **Book of Job** begins by praising him as "perfect and upright," later chapters depict him as a man wrestling with divine justice—questioning God amid suffering. This shift reflects the scribes' literary approach, not necessarily a theological verdict.

In contrast, the **Qur'an** presents Ayyub (عَلَيْهِ ٱلسَّلَامُ) as a Prophet (نبي) and a righteous servant of Allah (سُبْحَانَهُ وَتَعَالَى). He is celebrated for his unshakable patience (صبر) "ṣabr", gratitude, and trust in divine mercy, even while enduring immense trials: the loss of his wealth, children, and health. His story, supported by Hadith, offers timeless lessons in resilience, spiritual endurance and above all monotheism (**تَوْحِيد**)—making him a beacon for all who suffer calamities, illnesses, tragedies and so on.

Though exact details of Ayyub's life remain uncertain, several traditions and scriptures offer clues:

1) **Genealogy**: He is believed to be a descendant of Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) through Ishaq (Isaac) and Esau (Iṣ/Isu)—the elder twin brother of Jacob. Ayyub's father was Amwas, son of Aeas, and his mother descended from Prophet Lut (عَلَيْهِ ٱلسَّلَامُ).
2) **Timeline**: Based on references in the Books of Isaiah ***(8th century BC)*** and Ezekiel ***(6th century BC)***, Ayyub likely lived in the 9th century BC or earlier, possibly after Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ) and before Prophet Musa (عَلَيْهِ ٱلسَّلَامُ).

3) **Location**: He may have lived in Edom (southern Jordan or northern Arabia), or near Damascus in Syria, placing him in the Middle Bronze Age—a time of tribal societies and early kingdoms in the Levant (Eastern Mediterranean).

- **Wife**: Often identified as Rahmah or Rahimah, she is said to be a descendant of Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ) and is remembered for her loyalty and care during Ayyub's long illness, until she got tired of his persistence in refusing to beg for mercy or take action to cure himself.
- **Spiritual Mission**: Like Yusuf, Ayyub's life was a testament to (**التوحيد**) "**Tawḥīd"**—faith in the Oneness of Allah (سُبْحَانَهُ وَتَعَالَى)—even in the face of overwhelming hardship.

According to all the Scriptures from Allah (سُبْحَانَهُ وَتَعَالَى), the Prophet Ayyub (عَلَيْهِ ٱلسَّلَامُ) suffered from skin disease. Parts of his body were covered with sores. He also had many obnoxious-looking ulcers on his face and hands. The sores were full of worms. It is narrated that he picked up those worms which fell off his abscess and praised Allah for creating them.

Ayyub's friends ascribed his calamities to his sins. They ridiculed and looked down on him. Everybody deserted him, with the exception of his faithful wife (Rahima). Eventually, she too grew tired of him and prayed for his death. Rahima cursed her husband for retaining integrity in Allah (سُبْحَانَهُ وَتَعَالَى).

In Ayah ***(21:83)*** below, Prophet Ayyub (عَلَيْهِ ٱلسَّلَامُ) made his gentle, faith-filled prayer.

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

21:83 ***Indeed, adversity has touched me, and You are the Most Merciful of the merciful*" (al-Anbiya).**

The words of the prayer are note-worthy. Prophet Ayyub mentions his distress but does not say anything more to his Lord except: "***You are the most Merciful***." This is a great proof of his fortitude, noble and contented nature. Allah (سُبْحَانَهُ وَتَعَالَى) responded with compassion in verse:

فَاسْتَجَبْنَا لَهٗ فَكَشَفْنَا مَا بِهٖ مِنْ ضُرٍّ وَّاٰتَيْنٰهُ اَهْلَهٗ وَ مِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرٰى لِلْعٰبِدِيْنَ

21:84 We accepted his prayer and removed the affliction from him, and We not only restored to him his family but as many more with them as a mercy from Us and as a lesson to the worshippers.

"***We gave him back his family—and more like them***." This means Ayyub's children, wealth, and social standing were not only returned, but multiplied. Some scholars say he was given double what he had lost.

How Ayyub's disease was cured has been explained in Surah Saad:

اُرْكُضْ بِرِجْلِكَ ۚ هٰذَا مُغْتَسَلٌۢ بَارِدٌ وَّشَرَابٌ

38:42 Strike the ground with your foot! Here is a cool spring for you to wash in and drink from.

After Ayyub's gentle supplication, Allah responds—not with a long sermon, but with a simple, empowering command: "***Strike the ground with your foot***." This is a moment of divine mercy wrapped in action.

Ayyub is not just healed passively; he is invited to participate in his own recovery. The word (اُرْكُضْ) "Urkuḍ" means to kick or stomp—an active gesture. As soon as Ayyub obeys, a miraculous spring gushes forth. It's described as "cool" and "refreshing", both for bathing and drinking. This dual healing—external and internal—symbolizes complete restoration: body, soul, and spirit. The spring is not just water; it's a sign of divine compassion. Ayyub's years of pain are washed away in a moment of obedience and trust.

Ayyub's cure begins with a simple act of faith. The spring heals his body and quenches his thirst, showing that divine mercy addresses all dimensions of suffering. Allah's answer is swift and generous, reminding us that patience is never wasted. In the Qur'an, water often represents life, mercy, and purification. Here, it becomes the medium of divine healing. Allah's response to Ayyub's supplication in Surah al-Anbiyaa is repeated in Surah Saad:

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ

38:43 ***And We restored his family for him, and their like with them; as a mercy from Us, and a lesson for those who possess insight.***

Ayyub never complained or lost hope in Allah (سُبْحَانَهُ وَتَعَالَى), showing that true devotion shines brightest in hardship. His endurance gave rise to the phrase "*the patience of Ayyub*", a model for believers facing trials. He remained thankful even when stripped of all worldly comforts. His healing and restoration affirm that Allah's mercy follows sincere perseverance.

The verse (38:44) below is the final verse in the Qur'anic account of Prophet Ayyub (عليه السلام), and it carries a subtle but profound lesson about integrity, mercy, and divine accommodation.

وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِب بِّهِۦ وَلَا تَحْنَثْۗ إِنَّا وَجَدْنَٰهُ صَابِرًاۚ نِّعْمَ ٱلْعَبْدُۖ إِنَّهُۥٓ أَوَّابٌ

38:44 ***And take a bundle of grass in your hand, and strike with it, so you do not break your oath. Truly, We found him patient. What an excellent servant! He constantly turned to Us.***

The verse ***(38:44)*** has a great deal to do with "**repentance**". According to classical tafsīr, during his illness, Ayyub (عليه السلام) had made an oath to strike his wife with a hundred lashes—perhaps out of frustration or to correct something she did. But once healed, Ayyub regretted this harsh vow. Allah (سُبْحَانَهُ وَتَعَالَى), in His mercy, offers a way out: "***Take a bundle of grass***"—a soft handful of blades—and "***strike with it***", symbolically fulfilling the oath without causing harm. This is divine accommodation: Allah honours Ayyub's integrity while preserving compassion. "***We found him patient***." This is not just praise—it's a seal of approval from the Lord of the Worlds. Allah calls him "***an excellent servant***" and "awwāb"—one who constantly returns to Allah in devotion, repentance, and remembrance.

The Qur'an speaks of Prophet Ayyub calling out to God during his suffering, acknowledging that Satan has afflicted him with hardship and pain.

وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ ٱلشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ

38:41 ***And remember Our servant Job: when he cried to his Lord: "Behold, Satan has afflicted me with much hardship and suffering."*** ***(Surah Saad)***

The verse ***(38:41)*** subtly teaches that trials may be instigated by Satan, but they are permitted by Allah for a higher wisdom. Ayyub's duʿā (**دعاء**) is short, sincere, and respectful—ideal for students learning how to speak to Allah in hardship. The verse (38:41) teaches us that although Satan may try to cause hardship, every trial only happens with Allah's permission and for a wise purpose. Ayyub's duʿā is brief, sincere, and full of respect—an excellent example for anyone learning how to call upon Allah (سُبْحَانَهُ وَتَعَالَى) during difficulty.

The verse also reminds us of the story of Prophet Ayyub, a true model of patience and faith. He was a grateful and righteous servant of Allah, yet he faced severe tests: losing his wealth, his health, and even his family. Despite everything, he never complained about Allah's decree. Instead, he turned to his Lord with humility, trust, and steadfastness.

The verse invites us to reflect on the story of Prophet Ayyub—a model of patience and faith. He was a devoted servant of God, known for his righteousness and gratitude. But he was tested with extreme trials: loss of wealth, health, and family. Despite all this, he didn't complain about God's decree. Instead, he turned to his Lord in humility and trust.

(أَنِّي مَسَّنِيَ ٱلشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ) When Ayyub said, ***"Satan has afflicted me with hardship and suffering,"*** it does **not** mean that Satan caused his illness or directly harmed him. Rather, it means:

The pain of illness, the loss of wealth, and being abandoned by loved ones were not as difficult for Ayyub as **Satan's attempt to make him lose hope in Allah**. Satan was trying to push him toward despair, impatience, and ingratitude. This interpretation is stronger for two reasons:

1. **According to the Qur'an, Satan can only tempt.** He cannot create illness or physically harm Allah's servants, nor can he force anyone to disobey.
2. **In Surah al-Anbiyā',** when Ayyub complains to Allah about his suffering, he does **not** mention Satan at all. He simply says: *"I have been afflicted with illness, and You are the Most Merciful."*

This moment teaches us a profound lesson: even the most faithful can suffer deeply, but what matters is how they respond. Ayyub doesn't demand healing or relief. He just turns to God with sincerity, showing that true servitude means trusting Allah (سُبْحَانَهُ وَتَعَالَى) even in the darkest times.

The prophet Ayyub's story is a timeless lesson for all believers that patience, trust, and devotion lead to divine reward. The verse ***(21:84)*** above showed us that Allah (سُبْحَانَهُ وَتَعَالَى) responds to sincere, humble calls for help. Ayyub's health, family, and dignity are now fully restored. Allah's gifts are rooted in compassion, not transaction. No matter how long the trial, relief can come in ways beyond our expectations. Since Allah (سُبْحَانَهُ وَتَعَالَى) knows your thoughts, will He not hear your words?

The general picture presented in the Biblical version: "The Book of Job" is that of a man who is full of grievance against God:

- "*Let the day perish wherein I was born, and the night in which it was said, there is a man child conceived .... Let them curse* (the night) *that curse the day, ... Because it shut not the doors of my mother's womb, nor did sorrow from my eyes. Why died I not from the womb?* ***(Book of Job: Ch. 3)*** ....
- *"Oh that my grief were thoroughly weighed, and my calamity laid in the balance together .... the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me."* ***(Book of Job Ch. 6)*** ....
- *"I have sinned; what shall I do unto thee, O thou preserver of men? Why hast thou set me as a mark against thee, so that I am a burden to myself? And why dost thou not pardon my*

transgressions, and take away my iniquity? ***(Book of Job Ch. 7: 20-21)***.

- Ayyub's three friends (Eliphaz, Bildad, and Zophar) try to console him and advised him to be patient, but in vain. He says, *"My soul is weary of my life.... l will speak in the bitterness of my soul"* ***(10:1)*** .... *"I have heard many such things: miserable comforters are ye all." (16: .... "So these three men ceased to answer Job .... Then was kindled the wrath of Elihu.... against Job.... because he justified himself rather than God."* ***(Book of Job Ch. 32:1-3)***

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Shuʿayb (Jethro)

شعيب عَلَيْهِ ٱلسَّلَامُ

(1500–1400 BCE)

There is no definitive consensus, but some traditions suggest Prophet Shuʿayb (عَلَيْهِ ٱلسَّلَامُ) may have been a descendant or relative of Prophet Ibrahim. Some traditions claim Shuʿayb was the son of Noba (or Yosaeb), who was a son or descendant of Ibrahim. Other views suggest Shuʿayb's ancestry includes Mikeel, whose mother was the daughter of Prophet Lut—himself a nephew of Ibrahim. Some scholars argue Shuʿayb was not from Ibrahim's family but that his father accepted monotheism during Ibrahim's time.

Biblical identification: Shuʿayb is often identified with **Jethro**, the Midianite priest and father-in-law of Moses. The Midianites themselves are traditionally considered descendants of Midian, a son of Ibrahim by his third wife Keturah **(Genesis 25:2)**, which would make Shuʿayb part of Ibrahim's extended lineage.

According to Genesis (25:1–2, King James Version), Qaturah, was the Prophet Ibrahim's concubine, rather than his wife (not very complimentary towards the Prophet's third wife), who bore him six other sons: Zimran, Jokshan, Medan, **Midian**, Ishbak, and Shuah.

According to an ancient custom, all those people who became attached to the great man began, by and by, to be counted among his descendants of the prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ). That is why all Arabs were called Bani Isma`il, though the majority of them were not his descendants. The same was the case with Bani Isra'il. Likewise all the inhabitants of the territory, who came under the influence of Midian, a son of the prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) came to be known as Bani Madyan and the territory itself was called Madyan (Midian).

Midianites were originally Muslims like the Israelites, but had become corrupt at the time when Prophet Shuʻayb was sent to them, just as the Israelites were at the time when Prophet Moses was sent to them. Though they had become involved in shirk and immoralities by mixing with the mushrik and immoral people during the six centuries or so after Prophet Abraham, yet they professed to be "believers" and were proud of it. The Prophet Shu`aib was sent to reform them of their two main evils, shirk and dishonesty.

Islamic sources offer multiple views on Shuʿayb's lineage, and while some link him to Ibrahim's family, others do not. The Qur'an mentions Shuʿayb as the "brother of the people of Midian", but no explicit genealogical link to Ibrahim is stated.

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ ۖ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

7:85 ***And to Midian We sent forth their brother Shu'ayb He exhorted them: O my people! Serve Allah, you have no god but Him. Indeed, a clear proof has come to you from your Lord. So, give just weight and measure and diminish not to men their things and make no mischief on the earth after it has been set in good order. That is to your own good, if you truly believe . (Surah Al-Aʿraf)***

The territory of Madyan (Midian) lay to the north-west of Hijaz and south of Palestine on the coast of the Red Sea and the Gulf of Aqaba, and part of the territory stretched to the northern border of the Sinai Peninsula. The Midianites and their towns were situated at the crossroads of the trade routes from Yemen through Makka and Yanbu' to Syria along the Red Sea coast, and from Iraq to Egypt. Midian was, therefore, quite well known to the Arabs. In fact, it persisted in their memory long after its destruction for the Arab trade caravans enroute to Syria and Egypt passed through territories which were full of the ruins of their monuments.

For six to seven centuries, they lived amongst a people who were steeped in polytheism and moral corruption, and this led to their contamination with polytheism and moral corruption. Despite their deviation and corruption, however, they claimed to be the followers of the true faith, and were proud of their religious identification.

Just as the prophet Noah (عَلَيْهِ ٱلسَّلَامُ) is remembered for his "Ark" and Lut (عَلَيْهِ ٱلسَّلَامُ) for "Sodom and Gomorrah", the **prophet Shu'ayb (عَلَيْهِ ٱلسَّلَامُ) is best remembered for his revulsion against corruption**.

(فَأَوْفُواْ ٱلْكَيْلَ وَٱلْمِيزَانَ)

"…give just weight and measure…"

The concept is repeated in Suraj Hud:

(وَلَا تَنقُصُواْ ٱلْمِكْيَالَ وَٱلْمِيزَانَ)

- ***11:84 And do not diminish the measure and weight.***
  وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ
- ***11:85 "O my people! Give full measure and full weight, in all fairness, and do not cheat the people out of their rights, and do not spread corruption in the land.***

In surah ash-Shuaraa:

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ

- ***26:181 Give full measure, and do not cheat.***

and in Surah at-Taubah:

(وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ)

- ***26:182 And weigh with accurate scales.***

The verses are not just about fair trade—it's about upholding justice in all dealings, whether in the marketplace, relationships, or governance. The people of Midian suffered from two major ailments - polytheism and dishonesty in business. The Qur'an condemns deceit in trade and highlights how such corruption erodes trust, justice, and social cohesion.

"Al-Kayl" **(الْكَيْل)** refers to volume-based measurement (e.g., grain, oil). "Al-Mīzān" **(الْمِيزَان)** refers to weight-based measurement (e.g., metals, spices). The command to "give full measure and weight" is both a literal economic instruction and a symbol of moral integrity.

Dishonesty in Measurement is a **Social Cancer**

The verse continues: "***Do not deprive people of their due, and do not spread corruption on the earth after it has been set right***". This links economic dishonesty to broader societal decay. When merchants cheat, trust in trade collapses. People become suspicious, hoard resources, or retaliate with dishonesty. The rich exploit the poor through rigged scales, deepening injustice and resentment. Small acts of deceit normalize larger corruption—bribery, fraud, and oppression. The Qur'an repeatedly warns that such behaviour invites divine punishment, as seen in the destruction of Midian.

Tawḥīd (تَوْحِيد) and honesty are linked: Shuʿayb begins by calling to worship Allah alone, then immediately commands economic justice. This shows that true faith must manifest in ethical conduct. Justice is a divine trust (amānah). The scale is a metaphor for balance in creation. To tamper with it is to rebel against divine order. The Prophet Muhammad ﷺ said, "*The honest merchant will be with the prophets, the truthful, and the martyrs*" (Tirmidhi).

In modern economies, this verse speaks to consumer rights, corporate ethics, and fair pricing. It challenges exploitative systems—from sweatshops to deceptive advertising. It calls for transparent governance, where public resources are not "shortchanged" by corruption.

The word (مِيزَانَ) "Mizan" has been used at many places in the Qur'an, also emphasised in Surah Rahman:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

55:7 and He has raised up the heaven and has set a balance.

أَلَّا تَطْغَوْا فِي الْمِيزَانِ

55:8 that you may not transgress in the balance,

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

55:9 but weigh things equitably and skimp not in the balance.

Almost all commentators interpret **Mizan** (balance) as justice, implying that Allah established the entire universe on justice. Had there been no balance and justice in the entire planetary system, including the countless stars and planets moving in space, the mighty forces working in this

universe, and the innumerable creatures and things found here, this life on earth would not have functioned even for a moment. The phenomenon continues to exist only because full justice and balance have been established; with a slight imbalance of any kind, every tract of life would become extinct.

We are living in a balanced universe, whose entire system has been established on justice; mankind should also adhere to justice. For if you act unjustly within the sphere in which you have been given authority and fail to render the rights of others, you would indeed be rebelling against nature, for the nature of this universe does not admit of injustice and perversion and violation of rights. Even if a person fraudulently deprives another of an ounce of something by giving him short measure, he disturbs the balance of the entire universe.

This is the second important part of the Quranic teaching, which has been presented in these three verses of Surah Rahman as well as in the aforementioned ayah (7:85) from Surah al-A'raf, where the prophet Shuʿayb (عَلَيْهِ ٱلسَّلَامُ) advised his people, the “Midianites,” to “give ***full measure and weight, and do not cheat people out of their rights.”***

Right now, there’s plenty of imbalance and injustice being carried out in the world. Wars are fought to occupy other nations’ land illegally. Atrocities in Palestine serve as a prime example of injustice. Corruption in third-world countries is endemic. If you ask a policeman or any other government official why they give or accept bribes, their standard response is, "*Who’s going to pay the bills*?" *How about children’s school fees*? *Where will the next meal come from*?” Giving the impression as if corruption is part and parcel of our existence.

This fear of "ruin" was not peculiar to the people of Shuʿayb alone. In every age, corrupt people have felt the same fear concerning the way of truth, righteousness, and honesty. It has always been the considered opinion of all corrupt people that it is not possible to carry out commercial, political, and other worldly activities without resorting to lies, dishonesty, and immorality. The Quraysh of Makkah repeated exactly the same thing to Prophet Muhammad (ﷺ):

"How will we survive if we do not do what our forefathers have done before us?" Obviously, there's no fear of God in their hearts and minds. The corrupt way of life is considered the norm.

The Midianites were brilliant traders but had acquired unethical habits. They did not hesitate to cut corners or cheat. To give short measures was a common practice. They had become involved in shirk and immoralities by mixing with the Mushrikeen and immoral people during the six centuries after the departure of the Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ), and yet they professed to be "believers."

Prophet Shu'ayb (عَلَيْهِ ٱلسَّلَامُ) devoted his efforts to purging evil practices, i.e., polytheism and dishonesty. He made this fact the starting point of his preaching. He told his people that if they indeed were believers, they should live up to that fact; they should consider their salvation to lie in practicing goodness and virtue, honesty and integrity; and they should distinguish between good and evil on the basis of the standards followed by righteous people rather than of those who believed neither in God nor in the Hereafter. (**لَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ**) "***do not diminish the measure***." Sadly, the people weren't prepared to listen to Shuʿayb (عَلَيْهِ ٱلسَّلَامُ), nor did they repent, resulting in their imminent destruction.

وَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ لَئِنِ ٱتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَّخَٰسِرُونَ

7:90 ***The elders of his people who disbelieved said: 'Should you follow Shu'ayb, you will be utter losers.***

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ

7:91 ***Thereupon a shocking catastrophe seized them, and they remained prostrate in their dwellings.*** (Al-A'raf)

Prophet Shuʿayb was sent to the people of Madyan (Midian), who were notorious for cheating in trade, corrupt dealings, and arrogance. He called them to worship Allah alone and to deal honestly in commerce. Instead of reforming, they mocked Shuʿayb (عَلَيْهِ ٱلسَّلَامُ) and threatened to expel him and his followers. They claimed that following him would make them "losers" ***(7:90)***.

Allah’s punishment came suddenly — a violent earthquake shook them, and they were found lifeless, collapsed in their dwellings ***(7:91)***.

According to Ibn ‘Abbās: The “earthquake” (**ٱلرَّجْفَةُ**) was accompanied by a loud cry announcing their torment. They were discovered dead, lying face down in their homes. And as per Al-Jalalayn, it was a violent trembling that seized them, leaving them keeled over on their knees, lifeless. According to Ibn Kathīr, the earthquake was a direct punishment for their threats against Shu‘ayb (عَلَيْهِ ٱلسَّلَامُ).

This destruction is also mentioned in Surah Hūd confirming their fate.

وَأَخَذَتِ ٱلَّذِينَ ظَلَمُواْ ٱلصَّيْحَةُ

11:94 ”… and the Blast seized those who were engaged in wrong-doing, so they lay lifeless in their homes”

The verse highlights the fate of those who persist in corruption and arrogance after clear warnings. “***Prostrate in their dwellings***” conveys both physical destruction and symbolic humiliation — they fell powerless before divine justice. Similar punishments (earthquake, thunderbolt, cry) befell other nations who rejected their prophets, showing a pattern of divine justice.

This punishment resembles that of the people of Thamūd (destroyed by a blast/earthquake) and the people of Lūṭ (destroyed by an upheaval). The Qur’an uses these stories to remind believers of the consequences of moral and spiritual corruption.

The Qur'an, mentions that Shuʿaib, and his believing companions, were rescued from the thunderous punishment.

فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ ۖ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ

7:93 Shu'ayb then departed from his people, and said: '0 my people! Surely I conveyed to you the message of my Lord, and gave you sincere advice. How, then, can I mourn for a people who refuse to accept the truth? (Al-A'raf)

The stories narrated here greatly resembles to the time of the Prophet Muhammad (ﷺ), where the Quraysh are reminded that they too will be subjected to the same destruction which befell those past nations who persisted in wrong-doings.
The prophet Shuaib (عَلَيْهِ ٱلسَّلَامُ) was sent to Midianites to mend their ways.

The word **Shu‘ayb (شعيب)** means the one “who shows the right path." It is said that he was known by Muslims as "the eloquent preacher amongst the prophets". He was an ancient Midianite prophet sent to a community called “Aṣḥāb al-Aykah,” which means companions of the wood. That is, they used to worship a large tree. Shu‘ayb (عَلَيْهِ ٱلسَّلَامُ) is also the most revered prophet in the **Druze faith**.

The Druze

The Druze trace a profound spiritual bond to Jethro, known in Islam as Prophet Shu‘ayb (عَلَيْهِ ٱلسَّلَامُ). They call themselves *Al-Muwahhidun*—'the Unitarians'—in recognition of their unwavering devotion to the oneness of God. Within their tradition, they often describe themselves as the 'Children of Jethro,' affirming this sacred lineage. Shu‘ayb is honoured as their foremost prophet, and his shrine at Nabi Shu‘ayb, near Tiberias in northern Israel, stands as the holiest site of the Druze faith.

Today, most Druze live in Syria, Lebanon, and Israel, with smaller communities scattered in places like Venezuela, the United States, Canada, and Australia. Jethro/Shu‘ayb is seen as a spiritual ancestor of the Druze, embodying wisdom, justice, and guidance. His figure unites Druze identity with both Qur’anic and Biblical traditions.

The Druze are a small, esoteric religious community that emerged in the 11th century as a distinct branch of Isma'ili Islam. Their origins lie within the Fatimid Caliphate in Egypt, where the Persian Isma'ili missionary **Hamza ibn Ali ibn Ahmad** (985–c.1021) is revered as the founding figure of the Druze faith. Hamza is remembered as

its chief theologian, the architect of the doctrines that continue to define Druze belief. Although they started within the Ismaili Shiʻa tradition, the Druze gradually developed into a distinct faith of their own.

Their sacred writings, known as the *Epistles of Wisdom*, are kept hidden and can only be read by those initiated into the faith. This secrecy is part of what makes the Druze unique: they do not accept converts, discourage marriage outside their community, and keep many of their rituals private, known only to the spiritually trained members called the ʿ*uqqāl*.

One of their central beliefs is the transmigration of souls, or reincarnation, which teaches that the soul passes through different lives. Their faith blends Islamic ideas with Gnostic and philosophical influences, including elements of Neoplatonism, giving it a mystical and intellectual character.

Geographically, Syria holds the largest Druze population, making up more than half of the global community. In Lebanon, the Druze have long been politically influential, especially in the Chouf mountains. In Israel, there are about 120,000 Druze, and they are distinctive among Arab citizens for their loyalty to the state and their service in the military.

Although they speak Arabic, the Druze see themselves as separate from both Muslims and Christians. Their symbol, the Druze star, carries five colours, each representing a principle of their faith. Because of their secrecy and unique blend of traditions, the Druze have often been respected for their discipline but also misunderstood by outsiders in the Middle East.

Every year between April 25–28, Druze gather at Nabi Shuʻayb for a festival of prayer, community, and renewal. It is officially recognized as a public holiday in Israel.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Musa (Moses)
مُوسَىٰ عَلَيْهِ ٱلسَّلَامُ
~1200 BCE

In Islamic tradition, Moses, or Musa (عَلَيْهِ ٱلسَّلَامُ), is identified as Mūsā ibn ʿImrān. His lineage traces back to the tribe of Levi. Levi was the 3rd of 12 sons of Prophet Ya'qub (عَلَيْهِ ٱلسَّلَامُ) out of his first wife, Leah. The Prophet Musa's exact date of birth is unknown, but it is believed to be around 1392 BCE. Musa (عَلَيْهِ ٱلسَّلَامُ) was the youngest of the three children born in the Land of Goshen, Lower Egypt. Both his father (Amram or Imran) and mother (Jochebed) were from the same tribe of Levi. Musa's elder brother Harun and sister Miriam are the other two siblings.

Although the exact relationship is uncertain, according to the Book of Exodus, Musa's father, Amram, was closely related to Musa's mother (Jochebed). She is not mentioned in the Qur'an, although, some later Islamic traditions and historical sources suggest names like Yokhebed, Yūkhābid, or Yūkhābidah), which comes from Jewish tradition, but this is not Qur'anic.

Some Greek and Latin manuscripts of the Septuagint state that Jochebed was Amram's father's cousin, while others state that Amram was Jochebed's cousin. The Masoretic Text states that she was his father's sister (والله أعلم).

According to Exodus, Moses was found by Pharaoh's daughter, Bithiah, in the River Nile, which passed by royal palaces. In Judaism, Bithiah means "daughter of God", and according to one of the Jewish Sages, she was given a unique spiritual power, which she is supposed to have passed on to Moses.

Moses' own sister, Miriam, worked as a maid in Pharaoh's household. This means she was also able to keep an eye on baby Moses. Apparently, Miriam had

suggested to Bithiah that she knew a lady who had lost her own infant child could suckle baby Moses. Bithiah readily agreed, and Musa's mother, Jochebed, ended up nursing the baby in Pharaoh's palace, hence fulfilling the prophecy that he would be suckled by his own mother.

The Qur'an also refers to the wife of Pharaoh (*Ramses II*) (**Āsiyah** bint Muzāhim), who protected Moses when he was found as a baby in the river. She is praised in Surah At-Tahrim as a righteous woman who believed in Allah despite Pharaoh's tyranny.

وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

66:11 Allah has set forth for the believers the parable of Pharaoh's wife. She prayed: "My Lord, build for me a house with You in Paradise and deliver me from Pharaoh and his misdeeds; and deliver me from the iniquitous people."

The Hadith literature praises Āsiyah bint Muzāhim, the wife of Pharaoh, as one of the greatest women in Islam. The Prophet Muhammad ﷺ explicitly mentioned her alongside Maryam (Mary), Khadijah, and Fatimah as among the best women of Paradise. Narrated Abu Musa Al-Ash`ari: The Prophet (ﷺ) said, "*The superiority of `Aisha to other ladies is like the superiority of Tharid* (i.e. meat and bread dish) *to other meals. Many men reached the level of perfection, but no woman reached such a level except Mary, the daughter of `Imran and Asia, the wife of Pharaoh*." **(al-Bukhari 3433)**

Ancient Egyptian belief included prophecies. Almost all scholars of theology agree that a pharaoh, by the name of "Thutmose I", was advised by some sorcerers, magicians or mediums that his kingdom would be toppled by someone born on a certain day. One foretold, as per Exodus, that a male child from the Hebrews would rise to challenge Pharaoh's rule. Some say that Pharaoh's order to kill Hebrew children was self-initiated, rooted in fear of losing power.

Since the Israelites were multiplying rapidly in Egypt, Pharaoh feared they might ally with enemies in case

of war. He first tried to enforce it through midwives, then extended it to the entire Egyptian population when his plan failed. This decree set the stage for the birth and survival of Moses, who would later lead the Israelites out of Egypt.

The narratives from the Pentateuch, i.e., the five books—Exodus, Deuteronomy, Genesis, Leviticus, and Numbers—can be a little confusing at times. These books were written by historians at different times in history. This means, in the absence of the original "Torah", it is hard to know which historian was better inspired than the other.

Whereas, due to the authenticity of the Qur'an, the story of Musa (عَلَيْهِ ٱلسَّلَامُ) is exactly the same as revealed some 1500 years ago.

The story begins in surah al-Qasas:

نَتْلُو عَلَيْكَ مِنْ نَبَإِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ

28:3 "We recite to you from the story of Moses and Pharaoh, in truth, for a people who believe."

This verse is like an introduction to the long narrative that follows in Surah al-Qasas. Allah (سُبْحَانَهُ وَتَعَالَى) is telling the Prophet Muhammad ﷺ that what is about to be revealed is not just a tale or legend, but a true account of history. The focus is on the story of Moses (Mūsā) (عَلَيْهِ ٱلسَّلَامُ) and Pharaoh (Fir'awn)—two figures who represent opposite sides: Musa (عَلَيْهِ ٱلسَّلَامُ) as the messenger of truth and liberation, and Pharaoh as the symbol of arrogance and oppression.

The phrase "***in truth***" emphasizes that the Qur'ān is not repeating myths or folklore; it is delivering reality, with lessons meant to guide. The verse also says "***for a people who believe***"—meaning that those who have faith will benefit from these stories, because they will see the moral lessons behind them. In simple terms: Allah (سُبْحَانَهُ وَتَعَالَى) is saying to the Prophet ﷺ, "We are giving you the real story of Moses and Pharaoh, so that believers can learn from it." It sets the stage for the dramatic events which follow—Pharaoh's tyranny, the oppression of the Israelites, and the eventual rise of Moses as a prophet who confronts injustice.

Tradition places the birth of Moses around 1393 BCE, though exact dating is uncertain. Jewish tradition also

holds that he was born on the 7th of Adar in the Hebrew calendar. Jochebed, the mother of Moses, was living among the Israelites in Egypt. She would have learned of Pharaoh's decree at the time it was publicly announced to all Egyptians — meaning it was not hidden from the Hebrew community. By the time Moses was born, the decree was already in force. That's why she hid him for three months, fearing discovery.

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۖ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ

28:7 And We inspired the mother of Moses, saying: 'Suckle him, but when you fear for him, cast him into the river, and do not fear nor grieve. Indeed, We shall return him to you and make him one of the messengers.'

The word '***Wahy***' **(وَحْي)** is a mode of communication by which Allah (سُبْحَانَهُ وَتَعَالَى) guides mankind. Wahy to Musa's mother is not the same as wahy to the Prophets of Allah. That is, 'Wahy' has different meanings for Allah's countless creations. This verse ***(28:7)*** describes a moment of divine guidance given directly to the mother of Moses.

Pharaoh's decree to kill Hebrew boys was already in force, and Musa's mother was terrified for her newborn child. At that moment, Allah (سُبْحَانَهُ وَتَعَالَى) placed reassurance in her heart. The instruction was simple but profound: first, "***suckle him"*** and care for him as a mother naturally would; but if danger becomes too great, place him in the river. This sounds frightening, but it came with a promise: "***do not fear nor grieve"***, because "***We shall return him to you and make him one of the messengers***." In other words, Allah was telling her: Do your part as a mother, then trust in Allah's plan. The river, which looked like a place of danger, would actually become the path to safety, leading Musa (عَلَيْهِ ٱلسَّلَامُ) into Pharaoh's household where he would be raised.

أَنِ اقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ ۚ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي

20:39 Put him into the chest, then cast it into the river, and the river will throw it onto the shore, where an enemy to Me and an enemy to him will take him. And I cast upon you love from Me, so that

you may be brought up under My watchful eye.
(Surah Ta Ha)

Allah (سُبْحَانَهُ وَتَعَالَى) gave the mother of Musa (عَلَيْهِ ٱلسَّلَامُ) specific instructions: place the baby in a box (a small chest), set it afloat on the Nile, and trust that the river would carry him safely to the shore.

The verse then reveals the paradox: the one who would find Moses was Pharaoh himself—an enemy to God and to Moses. Yet, this was part of the divine plan. Instead of harm, Pharaoh's household would raise Moses, giving him safety and education right inside the palace of his greatest enemy.

Allah adds a beautiful reassurance: "***I cast upon you love from Me***." This means that wherever Moses went, people would feel affection for him. It was a divine gift of charisma and protection. Finally, Allah says Moses was raised "***under My watchful eye***"—a reminder that even in the most dangerous circumstances, Allah's care was constant. The restoration of Moses with his mother worked out according to Allah's plan. Musa's sister, Miriam followed the basket from a distance until she saw it captured in the vicinity of the Royal Palace.

According to the Bible, the Prophet Musa's mother kept him hidden for three months after his birth. As for who found Moses in the River and who raised him, there are at least three different Biblical versions.

1. According to the Hebrew Bible, Moses was found by Pharaoh's daughter, Bithiah. The Book of Exodus (Exodus 2:5-10) tells the story of how Pharaoh's daughter went down to the Nile to bathe and saw a basket among the reeds. She sent her servant to get it, and she opened it to find a crying baby boy. She realised he was one of the Hebrew children that her father had ordered to be killed.
2. According to Greek tradition, Pharaoh's daughter's name was Thermouthis, which is the Greek form of the Egyptian name Renenutet, a snake goddess.
3. According to some Christian sources, her name was Merris or Merrhoe. These names are not found in the

Bible, but are based on various interpretations and traditions.

According to the Qur'an, (إمرأة فرعون) "Imra'at-u-Fir'aun" means "the wife of Pharaoh", albeit not mentioned by name in the Qur'an. In a Hadith, Imra'at-u-Fir'aun is also known as Asiya (آسية), which is her Islamic name. She is mentioned in the Quran as one of the righteous women who believed in **(التوحيد)** Tawḥīd and opposed the tyranny of Pharaoh. Obviously, the direct Word of Allah (سُبْحَانَهُ وَتَعَالَى) is more reliable than the verbal traditions, compiled by scholars centuries later. It was, in fact, Pharaoh's wife, Āsiya bint Muzāḥim, who found the child in the basket and decided to adopt him as her own son. She named the child **Moses**, which means, "**I drew him out of the water**."

According to some commentators, Musa's sister, Miriam, was also one of the servants at Pharaoh's palace. She approached Asiya and offered to find her a Hebrew woman who would feed and nurse the child. Asiya readily agreed, and Miriam brought her mother to do the job.

The twist in the story is that Moses was meant to be killed at birth. He was not only saved but also raised in the Royal Palaces by Allah's enemies (the sinners), proving the fact that man makes one plan but Allah (سُبْحَانَهُ وَتَعَالَى) has His own plans, which always work.

When the ark or the basket was carried by the river to the place where Pharaoh's palaces were situated, the servants of Pharaoh picked it up and took it before the king and the queen. It is also possible that the king and the queen were strolling along the river bank at that time and might have noticed the basket and ordered it to be picked up. But when they saw a child in the basket, they knew instantly that it came from the quarters inhabited by the Israelites, whose sons were being put to death in those days. Obviously, somebody had hidden the child for some time, but when it could not be hidden any longer, it was cast into the river in the hope that it might be picked up and rescued from death. With that in view, the obedient servants

submitted that the child should be killed, for it might prove dangerous for the kingdom.

فَٱلْتَقَطَهُۥٓ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا كَانُوا۟ خَٰطِـِٔينَ

28:8 Pharaoh's household picked him up, to be an opponent and a sorrow for them. Pharaoh, *Hamaan, and their troops were sinners.

*Hamaan was an official in the court of the Persian king Ahasuerus, who wanted to kill all the Jews in the empire.

Pharaoh's actual name is not mentioned in the Qur'an and Hadith. Although Jewish tradition sometimes identifies him with Rameses II or Merneptah, based on historical reconstructions, this is not universally accepted.

The verse (28:8) tells us how Pharaoh's family unknowingly picked up baby Musa (Moses) from the river, even though he would later grow up to become their enemy and a source of grief. It highlights Allah's plan, showing that even powerful rulers cannot escape His decree.

The pharaoh's wife was a woman and might even have been childless. On top of strong emotional yearning for having a child of her own, the baby in the basket looked very inviting. As Allah (سُبْحَانَهُ وَتَعَالَى) says to Moses in Surah Ta Ha (20:39) above, **(وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّى)** " ***I have bestowed upon you, love***." Pharaoh's wife could not resist:

وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِى وَلَكَ ۖ لَا تَقْتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا وَهُمْ لَا يَشْعُرُونَ

28:9 And Pharaoh's wife said: 'He will be a comfort to my eyes and yours. Do not kill him—perhaps he will benefit us, or we may adopt him as a son.' But they did not realize what was to come. (Surah al-Qasas)

"***Pharaoh's wife said***…" Here, the Qur'an highlights the compassion of Pharaoh's wife (traditionally identified as Āsiyah bint Muzāḥim). She is honoured in Islam as one of the four greatest women of all time. Musnad Ahmad ***(Hadith 2663)*** and Sunan al-Tirmidhi ***(Hadith 3878)*** *The Prophet* (ﷺ) *said: The best of the women of Paradise are Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, Maryam bint ʿImrān, and Āsiyah, the wife of Pharaoh*."

Unlike Pharaoh's cruelty, *Āsiyah* saw the baby with tenderness. Since compassion can arise even in the darkest places—Pharaoh's palace had a heart that softened. The phrase "***A comfort to my eyes and yours***" means a source of joy, peace, and emotional relief. Asiyah felt Musa's presence would bring happiness to their household. Human plans are limited; Pharaoh's wife thought Musa would be a blessing in one way, but Allah destined him to be a blessing in a far greater way. "***Perhaps he will benefit us, or we may adopt him as a son***" She imagined Musa growing up to be useful or beloved, even as their child. This shows her hopeful, nurturing nature. "***But they did not realize what was to come***"

The verse closes with divine irony: they thought Musa would bring joy, but in reality, he would grow up to challenge Pharaoh's tyranny and lead the Israelites to freedom. Allah's plan was unfolding in ways hidden from them.

According to various papers, essays, and commentators, there are many contradicting stories with regard to Musa's age at the time of Exodus or when he first encountered Pharoah. The Talmud makes him 18 or 20 years of age, while according to the New Testament (Acts 7:23), he was 40 years old. The Qur'an does not mention Musa's age. Instead, it says:

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ

28:14 And when he (Musa) ***reached his full strength and maturity, We granted him wisdom and knowledge. And in this way We reward those who do good.***

This verse marks a turning point in the life of Prophet Musa (Moses). "***when he*** (Musa) ***reached his full strength and maturity***" This refers to Musa growing into adulthood, physically strong and mentally stable. It shows the natural stage of human development where a person is ready to take responsibility. "***We granted him wisdom and knowledge***" Allah blessed Musa not only with physical strength but also with inner guidance.

The words **حُكْمًا وَعِلْمًا** (Hekma & llma) mean both religious as well as worldly knowledge. The gifts of Hukum or Hikmat (wisdom) and ilm (knowledge) do not refer to the

gift of Prophethood, which came much later. He became familiar with the teachings of his forefathers, the Prophets Yusuf, Yaqub, Is'haq, and Ibrahim (peace be upon all of them) through his real parents, as well as the sciences prevalent in Egypt by virtue of his training as a prince in the king's palace.

According to the New Testament, "*Moses was learned in all the wisdom of the Egyptians and was mighty in words and in deeds*" (Acts 7:22). According to the Talmud, Moses grew up as a handsome lad in the palace of the king; he dressed royally, was honoured by the people, and looked into all things of royal lineage. He visited the land of Goshen daily, observing the rigour with which his brethren were treated.

The Talmud goes on to say that Musa (عَلَيْهِ ٱلسَّلَامُ) urged the king of Egypt to grant the men of Goshen one day a week for rest from the hard labour, and the king acceded to his suggestion. The idea was that "if you keep them working non-stop, their strength will fail them. It is better to give them a day off to renew their strength. And the Lord was with Moses, and his fame extended through all the land. " (H. Polano: The Talmud Selection, pp. 128–29).

The beginning of Musa's journey to Midian or Madyan

١٥ وَدَخَلَ ٱلْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَتِهِ وَهَٰذَا مِنْ عَدُوِّهِۦ ۖ فَٱسْتَغَاثَهُ ٱلَّذِي مِنْ شِيعَتِهِۦ عَلَى ٱلَّذِي مِنْ عَدُوِّهِۦ فَوَكَزَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ ٱلشَّيْطَانِ ۖ إِنَّهُۥ عَدُوٌّ مُضِلٌّ مُبِينٌ

28:15 (One day) ***he*** (Musa) ***entered the city at a time when the people were heedless. There he saw two men fighting, the one of his own people, the other of his enemies. The one belonging to his own people asked his help against the one belonging to the enemy. Moses gave him a blow and killed him.*** (On seeing what had happened) ***Moses said, "This is the work of Satan: he is a deadly enemy*** (of man) ***and an open misleader."***

The words (**دَخَلَ ٱلْمَدِينَةَ**) "***entered the city***" indicate that the royal palaces must have been situated outside the capital, away from the commoners. The word (**وَكَزَهُ**) "***wakaza***"

in the original means both giving a '*slap*' and giving a '*blow*'. It is not easy to kill a healthy person with a slap or blow, unless the victim slipped and fell from the wrong angle or accidentally hit something in the wrong place whilst falling. In any event, it could not have been Musa's intention to kill a man.

Having realised what had happened, Musa (عَلَيْهِ ٱلسَّلَامُ) exclaimed, "…This is the work of Satan…" Satan has made me do this in order to work some great mischief, so that I am accused of killing an Egyptian whilst defending an Israelite. A violent storm of anger and indignation is aroused in the whole of Egypt, not just against me but the whole Israelite community."

The Exodus, as opposed to the Qur'an, comes out with a different version, as if the historian witnessed the event himself. It declares Musa (عَلَيْهِ ٱلسَّلَامُ) to be guilty of wilful murder. For example, "When Moses saw an Egyptian and an Israelite fighting, he looked this way and that way, and when he saw that there was no man, he slew the Egyptian and hid him in the sand". The Talmud also, more or less, says the same thing (Exodus 2:12). Basically, writers of Talmud are not very complementary to the prophet Musa (عَلَيْهِ ٱلسَّلَامُ) who gave them the Torah.

According to the Bible and Talmud, the child was named Moshe in Pharaoh's house. It is not a Hebrew but a Coptic word, which means, "*I drew him out of the water*." In Coptic, "mo" means water and "oshe" means rescued; hence, "moshe," Moses, or Musa, is one and the same person.

After Musa struck and allegedly killed the Egyptian, Pharaoh sought to kill Musa. Musa fled Egypt in fear and travelled toward Madyan. In Madyan, once Musa found two women struggling to water their flock while other shepherds dominated the well. He helped them by drawing water for their animals. The women returned to their father **(identified by many scholars as Prophet Shuʿayb (عَلَيْهِ ٱلسَّلَامُ)**. One of them suggested hiring Musa because of his strength and trustworthiness:

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ ۖ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ

28:26 One of the two women said: "Father, employ this man in your service. The best whom you might employ is he who is strong and trustworthy" **(al-Qasas)**

It is not necessary that the girl said this to her father in his very first meeting with Moses. Most probably her father made the traveller stay with him for a couple of days, and the girl counselled him thus during that time. What she meant by this counsel was, "*Father, you are old, and therefore, we girls have to go out to perform outdoor duties. We have no brother either who could take up these chores. You may, therefore, employ this man as a servant: he is strong and will be able to face all kinds of rigors, and he is also trustworthy. He helped us only due to his noble nature when he found us standing helpless, but he never raised his eyes at us."*

Eventually, Shuʿayb (عَلَيْهِ ٱلسَّلَامُ) offered Musa the employment and, in due course, marriage to one of his daughters on the condition that Musa (عَلَيْهِ ٱلسَّلَامُ) work for him as a shepherd for eight years, extendable to ten. Musa accepted this arrangement. Many narrations name Musa's wife Safura (or Zipporah), though the Qur'an itself does not mention her name. She is praised for her modesty, wisdom, and insight. Her famous words to her father were, "***O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy***."

Musa lived in Madyan for eight to ten years, fulfilling his agreement with Shuʿayb. The marriage gave him stability, family, and spiritual preparation before his prophetic mission in Egypt, where Allah (سُبْحَانَهُ وَتَعَالَى) later called him to prophethood at Mount Sinai.

The Qur'an gives a vivid description of the moment when Musa (Moses) (عَلَيْهِ ٱلسَّلَامُ) first received prophethood with the Divine Light at Mount Ṭūr (Sinai).

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ

28:29 When Musa had completed the term and was traveling with his family, he perceived a fire on the side of Mount Ṭūr. He said to his family: 'Stay

here; I have seen a fire. Perhaps I can bring you some news from it, or a burning torch so you may warm yourselves.'

It seems as if Musa (عَلَيْهِ ٱلسَّلَامُ) was inspired to go back home to Egypt. The prophethood comes later. He set out on the journey with his wife and family; they travelled through the cold desert night. Suddenly, he noticed a glowing fire on the mountainside. He turned to his family and reassured them: "*Wait here for a while. I see a fire ahead. Maybe I can bring back some guidance or at least a flame so we can keep warm*."

When Musa approached, he found the fire was no ordinary flame. It was a radiant light—a manifestation of Allah's presence.

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ

28:30 When he came to it, he was called from the right side of the valley, from a blessed spot — from a tree: 'O Musa! Indeed, I am Allah, the Lord of the worlds.'

Musa walked closer to the fire he had seen on the mountainside. As he entered the Sacred Valley (***Ṭuwā***), suddenly a voice called out to him from the right side, near a blessed place where a tree stood. The voice was clear and powerful: ***'O Musa! Indeed, I am Allah, the Lord of the worlds.'*** This is the first revelation, as Allah (سُبْحَانَهُ وَتَعَالَى) declares His identity and sovereignty, leaving no doubt that Musa is standing before the Creator of everything.

Command to Remove Sandals:

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۖ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

20:12 Indeed, I am your Lord. Take off your shoes. You are in the sacred valley of Tuwa. **(Suraj Ta Ha)**

"***Indeed, I am your Lord***" Allah introduces Himself directly to Musa. This is the moment of divine communication, confirming Musa's mission is about to begin. "***Take off your shoes***" Musa is asked to take off his shoes as a sign of respect and humility. Just like we remove shoes before entering a mosque, this was a way of honouring the sacred ground. "***You are in the sacred valley of Ṭuwā***" The valley is described as holy because Allah (سُبْحَانَهُ

(وَتَعَالَى) chose it as the place to reveal Himself to Musa. It's not about the land itself, but about Allah's presence making it sacred.

إِنَّنِي أَنَا اللَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

20:14 Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance. **(Surah Ta Ha)**

The verse (20:14) is one of the most powerful moments in the story of Musa (عَلَيْهِ ٱلسَّلَامُ). It's where Allah introduces Himself and gives Musa his mission.

"***Indeed, I am Allah***" Allah is directly telling Musa who He is. This is the moment of divine revelation — Musa is hearing Allah's voice for the first time. "***There is no deity except Me***" Allah makes it clear that only He deserves worship. This is the foundation of Islam — pure monotheism (**تَوْحِيد**) "***Tawḥīd***". "***So worship Me***" Musa is commanded to devote himself fully to Allah (سُبْحَانَهُ وَتَعَالَى). Worship here means obedience, devotion, and living a life centred on Allah (سُبْحَانَهُ وَتَعَالَى). "***And establish prayer for My remembrance***" Prayer (***ṣalāh***) is introduced as the way to stay connected to Allah (سُبْحَانَهُ وَتَعَالَى). It's not just ritual — it's about remembering Allah (سُبْحَانَهُ وَتَعَالَى) in daily life, keeping Him at the centre of everything.

Mission of Musa: Before confronting Pharaoh, Musa is now spiritually prepared with the core message: ***worship Allah alone and establish prayer***. Musa (سُبْحَانَهُ وَتَعَالَى) was then shown miracles to confirm his mission.

Prophethood

Musa was given his mission on Mount Ṭūr, to return to Egypt, confront Pharaoh, and free the Children of Israel. To strengthen him, Allah showed him signs — his staff became a living serpent, and his hand shone with radiant light. This was the beginning of his prophethood.

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ

20:17 And what is that in your right-hand, O Moses?"

This verse begins a profound dialogue between Allah and Prophet Mūsā (عَلَيْهِ ٱلسَّلَامُ). Moses was at Mount Ṭūr (Sinai), where Allah speaks to him directly for the first time. The question, "***what's in your hand?***" is not for information but to engage Musa in conversation gently, i.e., to prepare him for great responsibility.

قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ

20:18 He said, 'It is my staff; I lean upon it, and I bring down leaves for my sheep, and I have other uses for it.'

Tafsir Scholars **(Ibn Kathir, Ma'ariful Qur'an)**: They note that Musa's extended reply reflects both reverence and affection. He could have answered briefly, but instead he lovingly described its functions.

قَالَ أَلْقِهَا يَا مُوسَىٰ

20:19 Allah said: 'Throw it down, O Musa!

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ

***20:20 So Musa threw it down, and suddenly it became a snake, slithering quickly*.**

"***Staff...***" a simple shepherd's tool becomes a sign of divine power. It shows how ordinary objects, when touched by Allah's will, can become extraordinary and miraculous when connected to divine purpose. The staff later becomes central in Moses' miracles (splitting the sea, defeating magicians, bringing water from stone).

قَالَ خُذْهَا وَلَا تَخَفْ ۖ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ

20:21 Pick it up, and don't be afraid. We will return it to its original form.

After Musa obeyed Allah and threw down his staff (20:20), it became a serpent moving swiftly. Naturally,

Musa felt fear. In this verse, Allah reassures him and commands him to pick it up again. The ayah (20:21) highlights Allah's reassurance to Musa—commanding him to seize the serpent without fear, and promising to restore it to its original form. It teaches trust, courage, and recognition of Allah's supreme power.

وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَىٰ

***20:22 Put your hand under your arm; it will come out shining white, without any disease—another sign*.**

The phrase **"اضمم يدك إلى جناحك"** indicates placing the hand under the "wing," meaning the side or armpit. When withdrawn, it appears radiantly white "**من غير سوء**," explicitly "without disease," so it is a miracle, not a pathological condition. The verse ends "**آية أخرى**," marking this as the second sign alongside the staff miracle.

Tafsir narrations explain this miracle was given to strengthen Musa's heart and serve as a clear proof before Pharaoh. It complements the staff sign, forming a pair of visible evidences of prophethood and Allah's authority.

لِنُرِيَكَ مِنْ آيَاتِنَا الْكُبْرَىٰ

***20:23 So that We may show you some of Our greatest signs*.**

The verse (20:23) explains why Allah gave Musa the miracles of the staff and the shining hand: to show him some of the greatest signs of divine power, preparing him for his mission against Pharaoh.

اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

20:24 Go to Pharaoh, for he has transgressed.

Faith is not just personal—it demands confronting injustice. Verse (20:24) is the pivotal moment where Musa's preparation ends and his mission begins. The word طَغَىٰ (ṭaghā) means "to transgress, to exceed limits, to act arrogantly." Pharaoh's tyranny had reached its peak—he claimed divinity, enslaved the Israelites, and spread corruption. Allah (سُبْحَانَهُ وَتَعَالَى) commands Musa to go to Pharaoh, who has transgressed, setting the stage for the confrontation between divine truth and human tyranny.

In spite of Musa's royal upbringing and education etiquette, he was also conscious of his speech impediments. He prayed to Allah (سُبْحَانَهُ وَتَعَالَى) for help:

قَالَ رَبِّ ٱشْرَحْ لِى صَدْرِى ٢٥ وَيَسِّرْ لِىٓ أَمْرِى ٢٦ وَٱحْلُلْ عُقْدَةً مِّن لِّسَانِى ٢٧ يَفْقَهُوا۟ قَوْلِى ٢٨

20:25-28 My Lord, expand my chest for me, and make my task easy for me, and untie the knot from my tongue, so that they may understand my speech.

Verses ***(20:25–28)*** capture Musa's heartfelt supplication before confronting Pharaoh. He asks Allah (سُبْحَانَهُ وَتَعَالَى) for courage, ease, and clarity of speech—showing humility, reliance, and wisdom.

وَٱجْعَل لِّى وَزِيرًا مِّنْ أَهْلِى ٢٩ هَـٰرُونَ أَخِى ٣٠ ٱشْدُدْ بِهِۦٓ أَزْرِى ٣١ وَأَشْرِكْهُ فِىٓ أَمْرِى ٣٢

20:29-32 And appoint for me a minister from my family—Harun, my brother. Strengthen me through him, and let him share in my task.

Verses (20:29–32) show Musa's request for his brother Harun to be appointed as his helper. The prayers were answered:

كَىْ نُسَبِّحَكَ كَثِيرًا ٣٣ وَنَذْكُرَكَ كَثِيرًا ٣٤ إِنَّكَ كُنتَ بِنَا بَصِيرًا ٣٥ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَـٰمُوسَىٰ ٣٦

20:33-36 So that we may glorify You much, and remember You much. Truly, You have always been watching over us." Allah said: 'You have been granted your request, O Musa.'

Verses (20:33–36) reveal Musa's noble intention behind asking for Harun's help: to glorify and remember Allah more abundantly.

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰٓ ٣٧ إِذْ أَوْحَيْنَآ إِلَىٰٓ أُمِّكَ مَا يُوحَىٰٓ ٣٨ أَنِ ٱقْذِفِيهِ فِى ٱلتَّابُوتِ فَٱقْذِفِيهِ فِى ٱلْيَمِّ فَلْيُلْقِهِ ٱلْيَمُّ بِٱلسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّى وَعَدُوٌّ لَّهُۥ ۚ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّى وَلِتُصْنَعَ عَلَىٰ عَيْنِىٓ ٣٩ إِذْ تَمْشِىٓ أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُۥ ۖ فَرَجَعْنَـٰكَ إِلَىٰٓ أُمِّكَ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَـٰكَ مِنَ ٱلْغَمِّ وَفَتَنَّـٰكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِىٓ أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَـٰمُوسَىٰ ٤٠

20:37-40 And We had already bestowed favour upon you another time, when We inspired your mother with what We inspired: 'Put him in the chest, then cast it into the river, and the river will throw it onto the shore, where an

enemy to Me and an enemy to him will take him.' And I cast upon you love from Me, so that you would be brought up under My eye. When your sister walked along and said, 'Shall I direct you to someone who will nurse him?' So We returned you to your mother, that her eye might be comforted and she not grieve. And you killed a soul, but We saved you from distress and tested you with trials. Then you stayed for years among the people of Madyan. Then you came at the appointed time, O Musa

The verse (20:47) below, records Allah's command to Prophet Musa (عَلَيْهِ ٱلسَّلَامُ) (Moses) and his brother Harun (Aaron) to confront Pharaoh. They were told to declare themselves as messengers of Allah (سُبْحَانَهُ وَتَعَالَى), demand the release of the Children of Israel from oppression, present a divine sign, and proclaim that peace belongs to those who follow guidance

٤٧ فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ ۖ قَدْ جِئْنَاكَ
بِآيَةٍ مِنْ رَبِّكَ ۖ وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ
٤٨ إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ

20:47-48 So go to him and say: 'We are messengers from your Lord. Let the Children of Israel go with us, and do not torment them. We have come to you with a sign from your Lord. And peace will be upon those who follow guidance. It was revealed to us that the punishment falls upon him who disbelieves and turns away. (Surah Ta-Ha)

The great palace of Pharaoh shimmered with gold and marble. Guards lined the hall, their spears glinting in the torchlight. At the far end, upon a towering throne, sat Pharaoh — proud, arrogant, and convinced of his own power. His court buzzed with whispers as two figures entered: Musa and his brother Harun. The words ***(20:47-48)*** hung in the air, heavy and powerful.

Musa and Harun (Allah's peace be upon them) walked steadily, not with fear but with purpose. Musa's staff tapped against the stone floor, each step echoing like a drumbeat

of destiny. Harun walked beside him; his voice ready to support his brother's mission. The courtiers stared, wondering what these men dared to say before the king who claimed to be a god.

The Burning Bush

Any paper, essay, book, or documentary on the life of the prophet Musa (عَلَيْهِ ٱلسَّلَامُ) would be incomplete without mentioning "the burning bush" and his encounter with Pharoah. The place where the Prophet Musa (عَلَيْهِ ٱلسَّلَامُ) had seen a burning bush is situated at about 5,000 ft. above sea level at the foot of Mt. Tur. In 365 A.D., Constantine, the first Christian Emperor of the Roman Empire, had a church built at the spot where this event occurred. Another two hundred years later, Emperor Justinian had a monastery built, which included the church built by Constantine. Both the monastery and the church stand there today, under the control of the monks of the Greek Orthodox Church.

According to Surah aI-Qasas, the voice was calling out from a tree. A fire was alight, on the ground on the edge of the valley, but neither was anything burning nor any smoke arising from it. In the midst of the fire, there stood a lush green tree, from which a voice started calling out. This was a strange manifestation experienced by Musa (عَلَيْهِ ٱلسَّلَامُ).

Normally, the prophets of Allah (سُبْحَانَهُ وَتَعَالَى) are communicated through the archangel Gabriel. In this case, a journeying person halts at a place, sees a fire at a distance, approaches it in order to get some information, and suddenly the Infinite, the Inconceivable Being, starts speaking to him. On such occasions, there exists externally as well as within the Prophets' own selves an extraordinary state of mind which assures them that it is not Satan or an illusion but the Lord of the universe. According to Surah Bani Isra'il, the Prophet Musa (عَلَيْهِ ٱلسَّلَامُ) had been granted nine clearly visible signs:

وَلَقَدْ اٰتَيْنَا مُوْسٰى تِسْعَ اٰيٰتٍۢ بَيِّنٰتٍ فَسْـَٔلْ بَنِيْٓ اِسْرَآءِيْلَ اِذْ جَآءَهُمْ فَقَالَ لَهٗ فِرْعَوْنُ اِنِّيْ لَاَظُنُّكَ يٰمُوْسٰى مَسْحُوْرًا ١٠١

17:101 We gave Moses nine clear signs—ask the Children of Israel. When he went to them, Pharaoh said to him, "I think that you, Moses, are bewitched."

The nine signs, according to the details in Surah aI-A'raf, are:

1) The staff's turning into a serpent,
2) the shining hand when it was drawn out of the armpit,
3) public triumph over the magicians,
4) the occurrence of a widespread famine in the land,
5) the storm,
6) the locusts,
7) the frogs,
8) the rain of blood.
9) And the incidence of weevils in the grain stores and of lice among human beings and animals,

Fir`aun "Pharaoh" (فِرْعَوْن)

Pharaohs were not only rulers of ancient Egypt but also deeply connected to Africa through geography, culture, and politics. Egypt itself is an African civilization, and at different times, pharaohs came from Nubia (modern-day **Sudan**). The 25th Dynasty of Egypt (c. 747–656 BCE) was ruled by **Kushite kings**—often called the "**Black Pharaohs**"—who united Egypt and Nubia, showing how intertwined Egyptian and broader African history truly is. The Kushite "Black Pharaohs" reminds us that Egypt was not isolated but part of a vibrant African world. The Kushite dynasty shows Africa's role in shaping one of **the world's greatest civilizations**.

The word (فِرْعَوْنَ) Fir'aun (Pharaoh) literally means "the offspring of the sun god." . The ancient Egyptians called the sun Ra, which they worshipped as their supreme lord, and Fir`aun was named after it. According to the creed of the ancient Egyptians, every ruler based his authority on his relation to Ra'a and claimed to be its incarnation and representative on earth. Therefore, every

royal dynasty which came into power in Egypt presented itself as the descendant of the sun god, and every ruler adopted the title of Fir`aun in order to show the people that he was the Supreme Lord.

In the Qur'an, the story of Musa (عليه السلام) consistently speaks of Firʿaun as the tyrant who opposed him. The Qur'anic text does not explicitly mention two different Pharaohs, but scholars explain that there may have been more than one ruler during Musa's lifetime. The Pharaoh who ruled when Musa was born was the one who ordered the killing of Israelite infants and in whose palace, Musa was raised. Later, another Pharaoh was in power when Musa delivered Allah's message and demanded the release of the Israelites. This second Pharaoh rejected the truth and was drowned in the sea.

Thus, while the Qur'an presents Firʿaun as a single figure of arrogance and tyranny, historical context suggests that Musa's story may have involved two successive Pharaohs—one at his birth and another at the time of the Exodus.

The research scholars of today are inclined to believe that the first of the two Pharaohs who oppressed the Israelites was Rameses II, who ruled from 1292 to 1225 B.C. And the second Pharaoh who has been mentioned in these verses was Mineptah, who assisted his father Rameses II in the affairs of the government and succeeded as ruler after his death. But these dates appear to be doubtful because, according to the Israeli calendar, the year of the death of Moses was 1272 B.C. These are, however, mere historical guesses, for it is difficult to reconcile the days of the Israelite, the Egyptian, and the Christian calendars.

It is not quite clear how many pharaohs there were in total. Some Egyptologists and scholars reckon them to have been around 170, spanning over 3,000 years. Many scholars believe the first pharaoh was Narmer, also called Menes. Although debateable, many experts believe that he was the first ruler to unite upper and lower Egypt, which is why pharaohs hold the title of "**lord of two lands**."

The story of Moses begins with Rameses II. According to the Talmud, Rameses II, acting upon advice from oracles or astrologers, had ordered the killing of every male child born on a certain day. Although the prophet Musa (عَلَيْهِ ٱلسَّلَامُ) was born on the same day, he was saved by the grace of Allah (سُبْحَانَهُ وَتَعَالَى) and became one of the most revered prophets of Islam.

There is also an important event which occurred in Pharaoh's court, likely during the early days of Moses' prophethood. This event is not mentioned in the Torah or the Talmud. Talmud.

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ ۖ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ

40:26 One day Pharaoh said: "Let me go and kill Moses; then let him invoke his Lord. I fear that he will change your religion or cause disruption in the land."

The incident referred to here is a significant episode in Israelite history—one that the Israelites themselves seem to have forgotten or ignored. It is absent from both the Bible and the Talmud, and no trace of it appears in other Israelite traditions either. Only through the Qur'an do we learn that during the confrontation between Pharaoh and the Prophet Moses (عَلَيْهِ ٱلسَّلَامُ), there was also internal conflict within Pharaoh's own council regarding Moses' call to Tawḥīd.

This verse exposes Pharaoh's fear, his political manoeuvring, and the mindset of tyrants when confronted with truth. Pharaoh openly expresses his desire to kill Moses, revealing both his frustration and his inability to counter Moses' message through reason. As is typical of oppressive rulers, they turn to violence when argument fails.

His statement, ***"Let me go and kill Moses***," sounds like a political tactic, even though no one could stop him from doing anything he wanted. Pharaoh wanted to appear as if he was being "forced" to take action for the sake of the nation. This was a tactic to make the killing seem justified.

٢٧ وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ٢٨ وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا

أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ ۖ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ ۖ وَإِنْ يَكُ صَادِقًا يُصِبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ ۖ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ

40:27-28 Moses said, "I have sought the protection of my Lord and your Lord, from every tyrant who does not believe in the Day of Account." <u>A believing man</u> from Pharaoh's family, who had concealed his faith, said, "Are you going to kill a man for saying, `My Lord is Allah,' and he has brought you clear proofs from your Lord? If he is a liar, his lying will rebound upon him; but if he is truthful, then some of what he promises you will befall you. Allah does not guide the extravagant imposter.

According to some scholars, ***"<u>A believing man</u> <u>(Not mentioned in Torah or Talmud)</u>"*** could have been Pharaoh's cousin, because the verse says "***from the family of Pharaoh***", some exegetes suggested he was a blood relative. Some said he was a senior minister, given his ability to speak in the council and challenge Pharaoh, he likely held a high position.

The Qur'an intentionally leaves him unnamed This is important because the Qur'an highlights his courage, not his genealogy. He becomes a timeless symbol of: speaking truth to power, resisting tyranny from within moral clarity in a corrupt system.

He ***(believing man)*** confronts Pharaoh's injustice by posing a devastating question: "***Will you kill a man simply because he says his Lord is Allah?***" His words expose the absurdity of Pharaoh's tyranny. He appeals to reason and fairness, reminding them that Musa (عَلَيْهِ ٱلسَّلَامُ) has brought clear signs and that killing him would be both irrational and unjust. He urges them to consider the consequences. Throughout this exchange, the "believer" speaks with wisdom and strategic restraint, keeping his faith concealed at first. He uses logic, caution, and political insight to protect Musa (عَلَيْهِ ٱلسَّلَامُ) without provoking immediate retaliation.

Qarun (قَارُونَ) “Korah”

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ

28:76 ***To be sure, Qarun*** (Korah) ***was one of Moses' people; then he transgressed against them. We had bestowed on him such treasure that their very keys would have been raised with difficulty by a whole group of strong people. Once when his people said to him: "Do not exult, for Allah does not love those who exult.*** (Surah al-Qasas)

The Qur’an tells us about Qarun (قَارُونَ), a man from the people of Musa who was blessed with immense wealth. According to many commentators, including Ibrahim An-Nakha’i, Abdullah bin Al-Harith bin Nawfal, and others, Qarun or Korah was the son of prophet Musa’s paternal uncle.

(قَارُونَ) Qarun—known as “Korah” in the Bible and the Talmud—was closely related to the Prophet Moses (عَلَيْهِ ٱلسَّلَامُ). According to the genealogical account in the Book of Exodus, the two were first cousins through their fathers. That means Moses’s father and Qarun’s father were brothers by blood, making their family connection direct and significant. This shared lineage adds another layer to Qarun’s story, especially when we consider how he chose a path that opposed the prophetic mission of his own cousin.

The Qarun Treasure, also known as the Lydian Hoard, consists of 363 valuable Lydian artefacts dating back to the 7th century BC. These artefacts originated in Uşak Province in western Turkey. The most precious part of the treasure comes from the tomb chamber of a Lydian princess.

Three fortune-seekers from Uşak’s Güre village illegally excavated the tomb. Unable to break through the marble masonry of the chamber door, they dynamited the roof of the tomb in June 1966. They were the first to witness the breathtaking sight of the buried noblewoman and her treasures after 2600 years.

The story of Qarun is linked to the Quraysh of Makkah because the wealthy traders, moneylenders, and capitalists of that time had become like “Qaruns” themselves. They believed that the ultimate truth was to earn and accumulate wealth, and anything that challenged this goal was dismissed as false. Ordinary people admired these magnates and longed to reach their level of success. In such a money-driven atmosphere, many argued that accepting Prophet Muhammad’s (ﷺ) call to faith in One God, the Hereafter, and a moral way of life would destroy Quraysh’s commercial and economic power.

Qarun who has been called Korah in the Bible and the Talmud was a first cousin of the Prophet Moses (عَلَيْهِ ٱلسَّلَامُ). According to the account of descent given in Exodus, the fathers of the Prophet Moses (عَلَيْهِ ٱلسَّلَامُ) and Korah were real brothers. At another place in the Quran it has been stated that this man had joined with Pharaoh in spite of being an Israelite and become one of his favourites; so much so that one of the two ring leaders of opposition to Prophet Moses (عَلَيْهِ ٱلسَّلَامُ) after Pharaoh was this same Korah:

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَـٰتِنَا وَسُلْطَـٰنٍ مُّبِينٍ ٢٣ إِلَىٰ فِرْعَوْنَ وَهَـٰمَـٰنَ وَقَـٰرُونَ فَقَالُوا۟ سَـٰحِرٌ كَذَّابٌ ٢٤

40:23-24 “We sent Moses to Pharaoh and Haman and Korah with Our signs and a clear authority of appointment, but they said: He is a sorcerer, a liar.” **(Surah Al-Mumin)**

Re: ***“…group of strong people…(as in 28:76)”*** From this it follows that **Qārūn** (Korah) had rebelled against his own people and become a supporter of the hostile forces which were bent upon wiping out the Israelites. On account of this rebellion against his own people Qarun had attained a high place with Pharaoh.

Hāmān was Pharaoh’s right-hand man—his chief advisor and the head of his administration. He executed Pharaoh’s political and religious commands and belonged to the inner circle that upheld Pharaoh’s claim to divinity.

In the Qur'an, Hāmān represents the bureaucratic engine of tyranny. If Pharaoh symbolises political arrogance, Hāmān symbolises the machinery that sustains it: manipulation, propaganda, enforcing Pharaoh's orders, and maintaining the oppressive system. He is essentially the "brains" behind Pharaoh's regime, just as Qārūn represents its financial power.

The Qur'an mentions that Pharaoh once told Hāmān, "*Build me a tall tower so I may look at the God of Moses*" ***(28:38; 40:36–37)***. This shows that Hāmān oversaw major construction and engineering projects and that Pharaoh used him to mock the message of Moses.

The Hāmān of the Qur'an is not the same as the Haman in the Bible. The biblical Haman lived in Persia more than a thousand years after Moses. The Qur'anic Hāmān was Egyptian, lived in the time of Moses, and served in Pharaoh's government. Classical Muslim scholars never identified the two as the same person; the similarity in name is purely coincidental.

وَقَٰرُونَ وَفِرْعَوْنَ وَهَٰمَٰنَ ۖ وَلَقَدْ جَآءَهُم مُّوسَىٰ بِٱلْبَيِّنَٰتِ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ وَمَا كَانُوا۟ سَٰبِقِينَ ٣٩

29:39 ***And We destroyed Qarun*** (Korah) ***and Pharaoh and Haman. Moses came to them with Clear Signs but they waxed arrogant in the land although they could not have outstripped*** (Us)***.***

Pharoah, Qarun and Haman believed their power, wealth, and status made them untouchable. The verse then states that despite their arrogance, they could not escape Allah's punishment. Their power did not save them, and their kingdoms could not protect them.

وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْـَٔاخِرَةَ ۖ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا ۖ وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ ٧٧

28:77 ***Seek by means of the wealth that Allah has granted you the Abode of the Hereafter, but forget not your share in this world and do good as Allah has been good to you and do not strive to create mischief in the land, for Allah loves not those who create mischief."***

The verse (28:77) is advice given to Qarun, but its message is universal—seek the Hereafter with what Allah has given, balance worldly life with spiritual goals, do good, and avoid corruption. Qarun's story parallels the Quraysh of Makkah, who feared that Islam's message would undermine their economic dominance. Both cases show how obsession with wealth can blind people to truth. The verse (28:77) reflects a recurring Qur'anic theme: **wealth is a test**. It can be a blessing if used with humility and generosity, or a curse if it leads to arrogance and corruption.

قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلۡمٍ عِندِيٓۚ أَوَلَمۡ يَعۡلَمۡ أَنَّ ٱللَّهَ قَدۡ أَهۡلَكَ مِن قَبۡلِهِۦ مِنَ ٱلۡقُرُونِ مَنۡ هُوَ أَشَدُّ مِنۡهُ قُوَّةٗ وَأَكۡثَرُ جَمۡعٗاۚ وَلَا يُسۡـَٔلُ عَن ذُنُوبِهِمُ ٱلۡمُجۡرِمُونَ ٧٨

20:78 He replied: "All this has been given to me on account of a certain knowledge that I have." Did he not know that Allah had destroyed before him those who were stronger in might than he and were more numerous in multitude? The wicked are not asked about their acts of sin.

"All this has been given to me on account of a certain knowledge that I have." The words of the text can have two meanings: (1) "Whatever I have obtained is by virtue of my own ability. It is not a bounty which somebody else might have given me as a favor without my deserving it as a right, and now I may have to render thanks for it by giving a portion of it to those who have not been given anything, as a favor, or give some of it in charity so that the bounty is not withdrawn from me." (2) "I think God has given me this wealth in view of my qualities and excellences. Had I not been a likable person, He would not have given me all this. That He has bestowed on me all kinds of blessings is a proof that I am His favorite and he approves of the way of life that I am following."

"…Allah had destroyed before him those who were stronger in might than he and were more numerous in multitude…" That is, "Did this person who was proud of being so knowledgeable and wise and well informed and capable never know that people with greater wealth and grandeur and power and might than him had lived before him in the

world, and Allah at last, had annihilated them completely? If capability and skill and competence are the only factors conducive to worldly progress, then why didn't these virtues avail them when they were destroyed? And if the worldly progress of a person is a sure proof that Allah is pleased with him and approves of his deeds and qualities, then why were those people doomed to destruction at all?"

The wicked are not asked about their acts of sin. That is, "The criminals have always been claiming to be the best people, who are free from every evil, but their punishment is not dependent on their own confessions. Whenever they are seized; they are not seized on the basis of their own confessions of sins, etc."

فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِى زِينَتِهِۦ ۖ قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا يَـٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَـٰرُونُ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ ٧٩

28:79 Once Korah went forth among his people in full glitter. Those seeking the life of this world said: "Would that we had the like of what Korah has! He truly has a great fortune."

The verse (28:79) describes Qarun (Korah) showing off his wealth and splendour before his people. Those who desired worldly life admired him and wished they had what he possessed, calling him "truly fortunate." The verse highlights the danger of being dazzled by materialism and mistaking wealth for true success.

فَخَسَفْنَا بِهِۦ وَبِدَارِهِ ٱلْأَرْضَ فَمَا كَانَ لَهُۥ مِن فِئَةٍ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مِنَ ٱلْمُنتَصِرِينَ ٨١

28:81 At last We caused the earth to swallow him and his house. Thereafter there was no group of people that could come to his aid against Allah; nor was he able to come to his own aid.

The verse (28:81) describes the climax of Qarun's story: Allah caused the earth to swallow him and his house, leaving him without helpers or any ability to save himself. It is a powerful symbol of how arrogance and misuse of wealth lead to total ruin. Qarun's arrogance reached its peak when he paraded his wealth and claimed it was due to his own knowledge. In response, Allah punished him by

making the earth swallow him, his house, and his treasures. This was not symbolic only—it was a real destruction that showed divine power over worldly pride.

The verse emphasizes that no group, wealth, or allies could protect him. His servants, supporters, and riches were powerless. When divine judgment comes, human strength and material possessions mean nothing.

Qarun's downfall shows that riches can vanish instantly. It can be a blessing if used for good, or a curse if misused. The verse (28:81) reminds us to stay humble, use blessings responsibly, and avoid corruption.

وَأَصۡبَحَ ٱلَّذِينَ تَمَنَّوۡاْ مَكَانَهُۥ بِٱلۡأَمۡسِ يَقُولُونَ وَيۡكَأَنَّ ٱللَّهَ يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُۖ لَوۡلَآ أَن مَّنَّ ٱللَّهُ عَلَيۡنَا لَخَسَفَ بِنَاۖ وَيۡكَأَنَّهُۥ لَا يُفۡلِحُ ٱلۡكَٰفِرُونَ ٨٢

28:82 And those who had envied his position the day before began to say on the morrow: "Alas, we had forgotten that it is Allah Who increases the provision of those of His servants whom He will and grants in sparing measure to those whom He will. But for Allah's favour upon us, He could have made us to be swallowed too. Alas, we had forgotten that the unbelievers do not prosper."

Provision—whether abundant or restricted—is always according to Allah's will and wisdom. Wealth does not necessarily mean divine approval, nor does hardship mean divine anger. Sometimes Allah grants more wealth to those under His wrath, and that very wealth becomes the cause of their downfall. Conversely, many righteous people live in difficulty, yet their hardship is a sign of Allah's mercy and favour. Those who fail to grasp this reality often envy the prosperity of people who, in truth, are deserving of Allah's punishment.

We once believed that wealth and worldly prosperity alone defined true success. Because of this, we assumed **Qarun** (Korah) was truly successful. But now we realise that real success is something entirely different—it is never achieved by those who reject faith.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

al-Khidr
ٱلْخَضِر عَلَيْهِ ٱلسَّلَامُ

The Qur'an describes al-Khidr (ٱلْخَضِر) as a devoted servant of Allah (سُبْحَانَهُ وَتَعَالَى) who was granted special knowledge of hidden realities and the ability to act with foresight. Al-Khidr (ٱلْخَضِر) is a mysterious figure in Islamic tradition, described in the Qur'an **(Surah Al-Kahf 18:60–82)** as a righteous servant of Allah (سُبْحَانَهُ وَتَعَالَى) who met Prophet Musa (عليه السلام) and taught him profound lessons.

Al-Khidr's exact identity is debated—some traditions see him as a prophet, some see him as an angel, or a guide endowed with special knowledge. Others see him as a *Wali* (وَلِيّ) . The word *Wali* comes from the root (**و ل ي**) **"w-l-y"**, which conveys closeness, friendship, guardianship, and authority.

Over time, Al-Khidr (ٱلْخَضِر) has become a legendary figure associated with wisdom, immortality, and spiritual guidance, especially revered among mystics and sailors. Some of the stories and legends about Al-Khidr (ٱلْخَضِر) include:

- He turned green when he drank from the fountain of life, which gave him eternal youth and knowledge.
- He appeared to many Sufi masters and saints, such as Ibn Arabi, Rumi, and Ghazali, and inspired them with his teachings.
- He is associated with various other figures in different cultures and religions, such as Saint George, Elijah, John the Baptist, and Jhulelal (جھولے لال).
  Jhulelal (جھولے لال) is the patron saint and community deity of Sindhi Hindus, revered as an incarnation of the water god Varuna. His legend centres on protecting the Sindhi people during times of religious oppression, and

his role today symbolizes faith, unity, and cultural identity among Sindhis worldwide.

- Al-Khidr is a fascinating and mysterious character who represents the hidden and esoteric aspects of Islam.
- He is also a symbol of hope and guidance for those who seek the truth.

The encounter between Musa (عَلَيْهِ ٱلسَّلَامُ) and al-Khidr (عَلَيْهِ ٱلسَّلَامُ) is narrated beautifully in Surah Al-Kahf (18:60–82). The story itself is so eloquent and profound that it speaks directly to the reader, offering timeless lessons without the need for further elaboration.

Musa (عَلَيْهِ ٱلسَّلَامُ) was inspired after asking Allah (سُبْحَانَهُ وَتَعَالَى) for greater knowledge. Despite being a prophet, he wanted to learn from someone given a different kind of wisdom. In response, Allah directed Musa (عليه السلام) that he would meet a special servant (ٱلْخَضِر) "al-Khidr" at a place where two seas meet. The sign of that place was connected to a fish. That is, when the fish disappeared, that would mark the spot. Musa set out with his young companion (often identified as Yushaʿ ibn Nun) carrying a fish with them. The place where the fish would vanish marked their meeting point. Some narrations and geographical interpretations suggest that this "junction of the two rivers" could correspond to the modern city of Khartoum, where the Blue Nile and White Nile converge.

٦٠ وَإِذْ قَالَ مُوسَىٰ لِفَتَىٰهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا

18:60 And when Musa said to his young companion: 'I will not give up until I reach the junction of the two seas, or I will continue for a long time.'

What is happening? Musa is determined to find the place where the two seas meet. This is the spot where he has been told he will meet a special servant of Allah (later identified as al-Khidr). Musa shows persistence and determination in seeking knowledge. He is willing to travel as long as it takes—even "for ages" (huquban)—to reach the place of learning. This verse teaches us that true seekers of knowledge never give up. Musa was already a prophet, yet he humbled himself to learn more.

Patience and effort are part of learning. Sometimes we must travel far, wait long, or struggle to gain wisdom. Knowledge is a journey. The “junction of the seas” symbolizes the meeting point of human effort and divine guidance.

Musa’s journey with al-Khidr

فلما بلغا مجمع بينهما نسيا حوتهما فاتخذ سبيله في البحر سربا

18:61 When they reached the junction of the two seas, they forgot their fish, which made its way into the sea, slipping away.

At the key landmark, the “sign” (the fish) miraculously escapes. It’s a gentle reminder: even prophets can forget; guidance still unfolds on Allah’s timing.

فلما جاوزا قال لفتاه آتنا غداءنا لقد لقينا من سفرنا هذا نصبا

18:62 After they had passed it, Moses said to his servant, “Bring us our meal; we have certainly become tired from this journey”.

The delay and fatigue highlight human limits. The journey to deeper knowledge asks for patience, even when the sign was missed.

قال أرأيت إذ أوينا إلى الصخرة فإني نسيت الحوت وما أنسانيه إلا الشيطان أن أذكره واتخذ سبيله في البحر عجبا

18:63 The servant said, “Remember when we rested at the rock? I forgot the fish—none but Satan made me forget to mention it—and it amazingly slipped into the sea.

The servant admits forgetting and names the distraction. Owning our lapses is part of learning; wonder (عجبا) awakens attention.

قال ذلك ما كنا نبغ فارتدا على آثارِهما قصصا

18:64 Moses said, “That is what we were seeking!” So they retraced their steps, following their tracks.

Recognizing the sign changes direction. Real seekers correct course quickly once truth becomes clear.

فوجدا عبدا من عبادنا آتيناه رحمة من عندنا وعلمناه من لدنا علما

18:65 They found one of Our servants, to whom We had given mercy from Us and taught knowledge from Us.

Al-Khidr is defined by mercy and divinely-sourced knowledge—an invitation to approach with humility, not argument.

قال له موسى هل أتبعك على أن تعلمن مما علمت رشدا

18:66 Moses said to him, "May I follow you so you teach me of what you have been taught of right guidance?".

Even a great prophet asks permission and frames study as guidance (رشدا). Adab precedes illumination.

قال إنك لن تستطيع معي صبرا

18:67 He (al-Khidr) ***said, "You will not be able to be patient with me".***

The teacher sets a realistic expectation: hidden wisdom will test the student's patience.

وكيف تصبر على ما لم تحط به خبرا

18:68 And how can you be patient over what you do not encompass in knowledge?".

Patience wavers where understanding is thin. The remedy is trust before explanation.

قال ستجدني إن شاء الله صابرا ولا أعصي لك أمرا

18:69 Translation: Moses said, "You will find me, God willing, patient, and I will not disobey your orders".

Musa anchors his promise with "إن شاء الله." Commitment to patience is aspirational and God-dependent.

قال فإن اتبعتني فلا تسألني عن شيء حتى أحدث لك منه ذكرا

18:70 He said, "If you follow me, then do not question me about anything until I mention it to you".

The rule of the journey: suspend judgment, wait for context. Some lessons arrive only after the act.

فانطلقا حتى إذا ركبا في السفينة خرقها قال أخرقتها لتغرق أهلها لقد جئت شيئاً إمراً

18:71 So they set out until, when they boarded a ship, he made a hole in it. Moses said, "Have you made a hole to drown its people? You have certainly done a grave thing!".

The first shock: damage to property with apparent risk to life. Musa reacts from clear ethical instinct—protection of others.

قال ألم أقل إنك لن تستطيع معي صبراً

18:72 ***He said, "Did I not say you would not be able to be patient with me?".***

The reminder: patience is hardest when morality seems violated. The test exposes reflex over restraint.

قال لا تؤاخذني بما نسيت ولا ترهقني من أمري عسراً

18:73 ***Moses said, "Do not blame me for what I forgot, and do not make my case difficult for me".***

Musa seeks leniency for a human lapse. Learning advances when correction is gentle.

فانطلقا حتى إذا لقيا غلاماً فقتله قال أقتلت نفساً زكية بغير نفس لقد جئت شيئاً نكراً

18:74 ***They continued until they met a boy, and he killed him. Moses said, "Have you killed a pure soul, not for a soul*** [in retaliation]***? You have done a dreadful thing!".***

The second shock escalates—innocent life. Musa's objection is prophetic justice: life's sanctity.

قال ألم أقل لك إنك لن تستطيع معي صبراً

18:75 ***He said, "Did I not say to you that you would not be able to be patient with me?".***

The repetition intensifies: patience is not abstract; it is a discipline under moral pressure.

قال إن سألتك عن شيء بعدها فلا تصاحبني قد بلغت من لدني عذراً

18:76 ***Moses said, "If I question you about anything after this, do not keep me as your companion. You have reached an excuse from me".***

Musa sets a boundary and consequences for his own slip—responsibility paired with resolve.

فانطلقا حتى إذا أتيا أهل قرية استطعما أهلها فأبوا أن يضيفوهما فوجدا فيها جداراً يريد أن ينقض فأقامه قال لو شئت لاتخذت عليه أجراً

18:77 ***They went on until they came to the people of a town. They asked its people for food, but they refused hospitality. They found a wall about to collapse, and he repaired it. Moses***

said, "If you wished, you could have taken payment for it".

The third scene flips expectations: kindness to those who were unkind. Musa suggests practical reciprocity; the teacher models principled generosity.

قال هذا فراق بيني وبينك سأنبئك بتأويل ما لم تستطع عليه صبراً

18:78 ***He said, "This is the parting between me and you. I will inform you of the interpretation of what you could not be patient about".***

Separation marks the end of the test and the start of unveiling. Understanding often arrives after companionship ends.

أما السفينة فكانت لمساكين يعملون في البحر فأردت أن أعيبها وكان وراءهم ملك يأخذ كل سفينة غصباً

18:79 ***As for the ship, it belonged to poor people working at sea. I wanted to damage it, for behind them was a king who seized every good ship by force.***

Strategic damage is mercy: a small harm to prevent a greater harm. Hidden context reshapes moral judgment.

وأما الغلام فكان أبواه مؤمنين فخشينا أن يرهِقهما طغياناً وكفراً

18:80 ***As for the boy, his parents were believers, and we feared he would overwhelm them with rebellion and disbelief.***

Some futures, known by God, can devastate. The act was not random violence but prevention rooted in foreknowledge.

فأردنا أن يبدلهما ربهما خيراً منه زكاةً وأقرب رحماً

18:81 ***So we wished that their Lord replace him with one better in purity and more loving in affection.***

Loss is paired with promise: a child of greater righteousness and tenderness. Divine mercy considers long-term flourishing.

وأما الجدار فكان لغلامين يتيمين في المدينة وكان تحته كنزٌ لهما وكان أبوهما صالحاً فأراد ربك أن يبلغا أشدهما ويستخرجا كنزهما رحمةً من ربك وما فعلته عن أمري ذلك تأويلُ ما لم تسطع عليه صبراً

18:82 ***As for the wall, it belonged to two orphan boys in the town; beneath it was a treasure***

for them, and their father was righteous. So, your Lord willed that they reach maturity and then extract their treasure, as a mercy from your Lord. I did not do [any of] ***this on my own. That is the interpretation of what you could not bear patiently.***

The final reveal ties care for the vulnerable to the legacy of a righteous parent. Al-Khidr acts by Allah's command, not whim; mercy and timing govern the unseen.

Al-Khidr (عَلَيْهِ ٱلسَّلَامُ) perceived the human frailty of Musa (عَلَيْهِ ٱلسَّلَامُ), despite his being a prophet of Allah, and cautioned him that he would struggle to endure the unfolding of divine wisdom. Though Musa (عَلَيْهِ ٱلسَّلَامُ) sincerely intended to remain patient and obedient, his nature compelled him to speak out in protest when he witnessed what seemed to be harm—such as the boat being damaged and its passengers endangered. Had Musa (عَلَيْهِ ٱلسَّلَامُ) restrained himself a little longer, perhaps greater mysteries would have been unveiled to him. In the end, Al-Khidr (عَلَيْهِ ٱلسَّلَامُ) revealed the hidden reasons behind his actions, clarifying what had been concealed from Musa at the time.

Lessons to be learnt:

1. Adab: Musa asks permission, accepts rules, and owns his lapses—humility opens doors to special knowledge.
2. Patience before explanation: The heart struggles when ethics seem violated; trust bridges the gap to understanding.
3. Hidden mercy: Small harms can shield from greater injustices; what looks unjust can be protective when the unseen is known.
4. Care for the vulnerable: Orphans, poor workers, and faithful parents sit at the centre of divine concern.

God-sourced wisdom: Al-Khidr's acts are "***from Us***"—anchored in mercy (رحمة) and knowledge (علم). The lens is God's will, not human impulse.

Some sceptics may raise the question: "Was al-Khidr (عَلَيْهِ ٱلسَّلَامُ) truly a mortal?" If he were, then his

actions—such as taking a life—would appear to contradict Allah's command: ***"…Do not kill…"***. Yet al-Khidr (عَلَيْهِ ٱلسَّلَامُ) himself declared: ***"…I have not done anything of my own authority…".*** This suggests that his deeds were carried out under divine instruction, beyond human choice. From this perspective, one might conclude that al-Khidr (عَلَيْهِ ٱلسَّلَامُ) was not an ordinary man, but rather an angel or another form of Allah's creation, exempt from the laws binding humankind.

Moreover, no authentic Tradition explicitly identifies al-Khidr (عَلَيْهِ ٱلسَّلَامُ) as human. In the Sahih Ahadith narrated by Sa'id ibn Jubair, Ibn 'Abbas, and Ubayy ibn Ka'b from the Prophet ﷺ, the Arabic term ***rajul*** is used for al-Khidr (عَلَيْهِ ٱلسَّلَامُ). While rajul generally refers to human beings, it is not exclusive to them; in the Qur'an itself, the word has been applied to jinn as well. It is also evident that when a jinn, angel, or unseen being appears before humans, they manifest in human form. In that state, they are described as bashar (man), just as the angel who visited Maryam (عَلَيْهَا ٱلسَّلَامُ) came in the likeness of a man.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Harun (Aaron)
هارون عَلَيْهِ ٱلسَّلَامُ

Lineage: Both Musa and Harun were sons of Imran (عِمْرَان), who descended from the tribe of Levi, one of the sons of Jacob, Ya'qub (عَلَيْهِ ٱلسَّلَامُ). Their genealogy is traced as: Musa ibn Imran ibn Yushar ibn Fahit ibn Lawi ibn Ya'qub. Historical commentators and narrations affirm that Musa and Harun had the same mother and father, though there is some difference of opinion regarding the exact name of their mother (reported variously as Najeeb, Faahiya, or Yoojaed).

The story of Prophet Musa (عَلَيْهِ ٱلسَّلَامُ) cannot be told without the role of his brother, Prophet Harun (عَلَيْهِ ٱلسَّلَامُ). The Qur'an consistently presents them together as brothers, and authentic Ahadith affirm this bond. Harun is explicitly described as Musa's akh (brother), leaving no doubt about their close familial connection.

Harun (Aaron) was the elder brother, about five years older than Musa. Both were chosen as prophets. Harun was known for his eloquence and was appointed by Allah (سُبْحَانَهُ وَتَعَالَى) to assist Musa in conveying the divine message to Pharaoh and the Israelites. Musa and Harun were brothers who worked side by side throughout their mission, from adulthood until the end of their lives. Because they shared the same struggles and responsibilities, their stories naturally overlap in both the Qur'an and the Bible. Musa was chosen as the main prophet and leader, while Harun was appointed as his helper and spokesperson, especially when Musa felt limited in speech. In moments of crisis—such as the golden calf episode—their roles are described differently in the two traditions, but the bond between them remains central. This close partnership explains why their narratives are often woven together, highlighting the importance of family support and shared

leadership in carrying out God's mission. The Prophet Musa (عَلَيْهِ ٱلسَّلَامُ) suffered from speech impediments. Being aware of his weakness, he prayed to Allah (سُبْحَانَهُ وَتَعَالَى) for help conveying the message of Tawḥīd.

وَاجْعَل لِّي وَزِيرًا مِّنْ أَهْلِي

20:29 And appoint for me a minister from my family.

This verse comes from the story of Prophet Musa (عَلَيْهِ ٱلسَّلَامُ) when Allah commanded him to go to Pharaoh and deliver His message. Musa felt the enormous weight of this mission: he had to confront one of the most powerful rulers of his time, who was arrogant and hostile to the truth. Before setting out, Musa made several heartfelt prayers to Allah (سُبْحَانَهُ وَتَعَالَى):

- Expand my chest – asking for courage and calmness.
- Ease my task – asking for help in carrying out the mission.
- Remove the knot from my tongue – asking for clarity in speech so people could understand him.
- Appoint for me a minister from my family.

The verse (20:29), where Musa asks Allah to give him a helper. Musa specifically requested his brother Harun (عَلَيْهِ ٱلسَّلَامُ) because Harun was older and respected among the Israelites. He was known for his eloquence and clear speech, complementing Musa's strengths. Together, they could support each other in facing Pharaoh's resistance.

Allah (سُبْحَانَهُ وَتَعَالَى) accepted Musa's prayer and appointed Harun as a prophet alongside him. This shows the importance of teamwork, humility, and seeking support when facing difficult tasks. Musa did not rely only on his own abilities; he asked Allah to strengthen him through his brother's help.

After leading the Israelites safely across the Red Sea, Musa (عَلَيْهِ ٱلسَّلَامُ) went to Mount Sinai for forty nights to receive the **Torah and Allah's commandments**. During this period, he left his brother Harun (عَلَيْهِ ٱلسَّلَامُ) in charge of the people. Despite witnessing miracles like the parting of the sea and Pharaoh's defeat, many Israelites still carried a desire for visible idols. Their hearts were not fully purified from the influence of Egyptian idol worship.

A man known as **As-Samiri** exploited this weakness. He collected gold ornaments from the people, melted them, and fashioned a calf. According to tafsir, he even used trickery—casting dust he claimed was from the track of the angel Jibril's horse—so that the calf produced a sound, deceiving the people into believing it was alive. Samiri told them, "*This is your god and the god of Musa*." Many Israelites were misled and began worshipping the calf. Harun (عَلَيْهِ ٱلسَّلَامُ) tried to stop them, warning them that it was false, but he feared causing division and bloodshed among them.

When Musa (عَلَيْهِ ٱلسَّلَامُ) returned, he was angered to see his people worshipping the calf. He rebuked them, confronted Harun, and then turned to Samiri. Samiri admitted his act, claiming "*he saw what they did not see*" and acted on it. As punishment, Allah decreed that Samiri would live as an outcast, shunned by society.

Surah Ṭā Hā (20:85–97) narrates this episode, highlighting Samiri's deception and Musa's confrontation. Surah al-Baqarah (2:51–54) also mentions the Israelites' worship of the calf during Musa's absence.

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ

20:85 Allah said: 'We have indeed tested your people in your absence, and the Sāmirī has led them astray.

Musa (عَلَيْهِ ٱلسَّلَامُ) had gone up to Mount Sinai to receive revelation (the Tablets). During his absence, his people (the Israelites) were left behind. Allah tells Musa that while he was away, his people were put through a trial. This means they faced a situation which tested their faith and loyalty to Allah (سُبْحَانَهُ وَتَعَالَى).

As-Samiri took advantage of Musa's absence. He misled Israelites by making them worship a golden calf **(made up of people's own gold jewellery)**, claiming it had divine qualities. This calf was made in such a way that it produced a sound (like a lowing noise), which made it seem alive. Many of Musa's followers fell into this trap, showing how quickly people can be swayed when their leader is not present. Sāmirī told the people: *"This is your god, and the god of Musa."* Many of them fell into the trap and began

worshipping the calf, forgetting the clear guidance they had already received from Allah (سُبْحَانَهُ وَتَعَالَى).

According to the **Biblical account in Exodus 32**, which differs from the Qur'anic version, Moses went up Mount Sinai to receive the Ten Commandments and remained there for forty days and nights. During his absence, the people urged his brother Aaron to make a god for them. Aaron gathered their gold, shaped it into a golden calf, and proclaimed: *"This is your god, O Israel, who brought you out of Egypt."* The people then bowed to the calf, offered sacrifices, and celebrated with feasting and dancing.

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا ۚ قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۚ أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي

20:86 So Moses returned to his people, angry and sorrowful. He said, 'O my people! Did your Lord not make you a good promise? Was my absence too long for you? Or did you wish that the wrath of your Lord descend upon you, so you broke your promise to me?'

The verse describes the moment when Prophet Musa (عَلَيْهِ ٱلسَّلَامُ) came back from Mount Sinai after receiving revelation. He returned angry and deeply saddened. Angry because his people had fallen into idol worship, and sorrowful because they had betrayed their covenant with God. Musa reminded them: "*Didn't Allah promise you guidance and blessings?*" He is pointing to the promise of divine law and mercy they were supposed to uphold. Musa (عَلَيْهِ ٱلسَّلَامُ) then asks few sharp questions:

Was my absence too long?
Did impatience make you lose faith?
Did you want Allah's wrath?
Did you knowingly risk punishment by turning to false worship?
Why break your promise?

They had pledged obedience, but they failed. The Lesson: Musa's words highlight that faith requires patience and trust. Even when a prophet is absent, people must hold firmly to Allah's guidance.

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلَٰكِنَّا حُمِّلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَٰلِكَ أَلْقَى السَّامِرِيُّ

20:87 ***They said: 'We did not break our promise to you of our own will. But we were made to carry loads of people's ornaments, and we threw them in, and likewise did the Sāmirī.***

This verse records the reply of Musa's people when he confronted them about worshipping the golden calf. They claimed they didn't deliberately break their promise. Instead, they said circumstances pushed them into it. They had borrowed or taken jewellery (ornaments) from others—likely from the Egyptians before leaving Egypt. These ornaments became a burden, and they decided to get rid of them.

They threw the ornaments into the fire, and Sāmirī also added something (a handful of dust, according to later verses) which gave the calf its strange sound. Notice how they tried to shift responsibility away from themselves, saying it wasn't their choice but Sāmirī's influence.

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُوَارٌ فَقَالُوا هَٰذَا إِلَٰهُكُمْ وَإِلَٰهُ مُوسَىٰ فَنَسِيَ

20:88 ***Then he*** (Sāmirī) ***brought out for them a calf, a lifeless body that made a lowing sound. They said, 'This is your god and the god of Musa, but Musa forgot.'***

The verse describes in vivid detail what Sāmirī created: He fashioned a calf statue out of the gold ornaments the people had thrown in. It was a lifeless body—meaning it was just a statue, not a living creature. The calf was made in such a way that it produced a lowing sound (like the moo of a cow). This sound gave the false impression that it was alive or had divine power. Sāmirī and those who followed him declared: "*This is your god and the god of Musa*." They even suggested Musa had "*forgotten*" where the true god was, twisting the situation to mislead the people.

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا

20:89 ***Did they not see that it could not return them any speech, nor had it any power to harm or benefit them?***

This verse highlights the powerlessness of the golden calf which could not talk back to them. Unlike Allah, who speaks through revelation, the idol was silent. It had no ability to harm or benefit anyone. It was just a lifeless object. The Qur'an is showing the absurdity of worshipping something that cannot respond, protect, or provide.

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ ۖ وَإِنَّ رَبَّكُمُ الرَّحْمَٰنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي

20:90 ***And Aaron had already said to them before, 'O my people! You are only being tested by this, and indeed your Lord is the Most Merciful. So follow me and obey my command.***

The verse shows Harun's (Aaron's) role during the golden calf episode. Before Musa returned, Harun had already tried to stop the people. He told them clearly: "This is only a test." In other words, the calf was not divine—it was a trial of their faith. Harun reminded them that Allah is their true Lord, full of mercy, not the lifeless calf. He urged them to follow him and stick to the guidance Musa had given, instead of being misled by Sāmirī.

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ

20:91 ***They said: We will never cease being devoted to the calf until Moses returns to us.***

Verse (20:91) records the Israelites' stubborn insistence on worshipping the golden calf despite Harun's warnings, saying they would only stop once Musa returned. It teaches us about the dangers of conditional faith, misplaced devotion, and rejecting rightful guidance.

In Exodus 32, Aaron is depicted as the very figure who fashions the golden calf and ushers the people into idolatry. By contrast, the Qur'an absolves Aaron of blame, presenting him as a prophet who resisted the people's demands. This highlights a striking divergence: the Qur'an's preserved authenticity versus the Bible's layered transmission through successive translations, which introduces differing portrayals of the same event.

قَالَ يَا هَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا

20:92 [Moses] said: ***"O Aaron! What kept you back, when you saw them going astray…"***

Verse 20:92 captures Musa's confrontation with Harun, questioning why he did not act more forcefully when the people strayed.

أَلَّا تَتَّبِعَنِ ۖ أَفَعَصَيْتَ أَمْرِي

20:93 ***That you followed them not? Did you then disobey my command?***

Verse 20:93 records Musa's sharp rebuke of Harun, questioning why he did not act more forcefully and whether he disobeyed Musa's command. It highlights the tension between prophetic duty and the complexities of leadership in times of crisis.

قَالَ يَا ابْنَ أُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي ۖ إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي

20:94 [Aaron] ***replied: "O son of my mother! Seize me not by my beard nor by the hair of my head! Truly I feared lest you should say, 'You have caused division among the Children of Israel and you did not respect my word.'"***

Verse (20:94) records Harun's defence: he feared division among the Israelites and chose restraint, appealing to Musa's compassion as his brother. The Qur'an highlights Harun's innocence and wisdom, contrasting sharply with the Bible's portrayal of Aaron as complicit in idolatry.

In Exodus (32:21-24) *Moses said to Aaron, "What did these people do to you, that you led them into such great sin?" "Do not be angry, my lord," Aaron answered. "You know how prone these people are to evil." "They said to me, 'Make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don't know what has happened to him.'" "So I told them, 'Whoever has any gold jewellery, take it off.' Then they gave me the gold, and I threw it into the fire, and out came this calf!"*

The legend has it that Samiri was also called Qarun. And his treasure, named Qarun's Treasure, symbolises immense wealth. Qarun, also known as Korah, lived at the same time as Moses. His wealth extended beyond gold to

include palaces, horses, and extravagant goods. The story of Qarun and his riches is fascinating and echoes across cultures and languages.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Hakim Luqman

حكيم لقمان

~ 1000 BCE

Although the Qur'an does not call Luqman a **nabī** (prophet), it honours his hikmah (wisdom), which continues to resonate powerfully today, offering timeless guidance for ethical living and spiritual awareness. His reputation for insight was so strong that it became part of both pre-Islamic Arab folklore and the Qur'anic revelation. Surah Luqman (v31) presents his advice to his son, focusing on themes like gratitude to Allah, humility, and upright moral behaviour.

وَلَقَدْ ءَاتَيْنَا لُقْمَـٰنَ ٱلْحِكْمَةَ أَنِ ٱشْكُرْ لِلَّهِ ۚ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ١٢

31:12 ***We bestowed wisdom upon Luqman,*** (enjoining)***: "Give thanks to Allah." Whoso gives thanks to Allah, does so to his own good. And whoso disbelieves*** (let him know that) ***Allah is All-Sufficient, Immensely Praiseworthy.***

Hakim Luqman (*Luqman al-Hakim*) is best known from the Qur'an, where an entire 31st surah Luqman is named after him. He is remembered for his exceptional wisdom, moral insight, and sincere faith. The Qur'an presents him as a teacher and father, giving profound advice to his son about: Belief in (**تَوْحِيد**) **"tawḥīd",** Gratitude, Humility, Good character, Patience and moral responsibility. He is regarded as a righteous man whom Allah (سُبْحَانَهُ وَتَعَالَى) blessed with wisdom.

The Qur'an does not specify an era but classical Islamic traditions place him before the time of Prophet Dawud (عَلَيْهِ ٱلسَّلَامُ) or during David's era. This would roughly situate him around 1000 BCE, though this is an estimate, not a confirmed date.

Where did he come from? Luqman's identity has long been debated due to the scarcity of written history and reliance on oral traditions. Accounts differ on his lineage, origin, and social status. Some traditions place him as a relative of Prophet Ayyub or among the people of Aad, possibly ruling in Yaman after surviving Aad's destruction. Others describe him as an African—often identified as Nubian, Ethiopian, or Egyptian—variously portrayed as a Black slave, carpenter, or shepherd.

Early Islamic scholars and companions of the prophet Muhammad (ﷺ), including Ibn Abbas and Abu Hurairah, consistently described him as a Black African, likely from the Nubia–Egypt region. Ibn Kathir dated him between the 10th and 6th centuries BCE and suggested he may have been a contemporary of Prophet Dawud. Scholars such as Suhayli and Masudi explained that although Luqman was Nubian by origin, he lived in regions like Madyan and Aylah, which accounts for his fluency in Arabic and the spread of his wisdom throughout Arabia.

These descriptions are meant to emphasise that wisdom and honour come from character and faith, not social status or lineage. Luqman represents the Islamic ideal that wisdom is a divine gift. His advice is widely quoted in sermons, ethics, parenting discussions, and Islamic education. He is respected not only in Islam but also referenced in broader Middle Eastern and African wisdom traditions.

On one account, Luqman was captured by slavers and sold as a slave. The man who bought Luqman was a good-hearted and intelligent man who treated him with kindness. One day, the man ordered Luqman to slaughter a sheep, and Luqman slaughtered the sheep. Then he ordered Luqman to bring its best parts to him. Luqman took Sheep's heart and tongue to his master. Fascinated by Luqman's choice, he understood that Luqman was trying to convey some deep meaning, even though he could not determine exactly what. A few days later, Luqman was again instructed to slaughter a sheep, which he did, but this time he was asked to take the worst

parts of the animal to his master. Once again, Luqman brought the heart and the tongue. When the master mentioned this to Luqman, the wise Luqman answered, "***The tongue and the heart are the sweetest parts if they are good, and nothing can be worse than these if they are wicked***!"

Luqman was well known as a wise and learned man in Arabia. He has been mentioned in the poetry of the pre- Islamic poets like Imraul-Qais, Labid, Aasha, Tarafa and others. Some educated Arabs also possessed a collection of the wise sayings of Luqman.

According to traditions, three years before the Hijrah the first person of Al-Madinah to be influenced by the Prophet (ﷺ) was **Suwaid bin Samit**. He went to Makkah for Hajj. There the Prophet (ﷺ) was as usual preaching Islam to the pilgrims coming from different places, at their residences. When Suwaid heard his speech, he submitted, "*I have also gotten a thing similar to what you preach*," When the Prophet (ﷺ) asked what it was, he said, "*The roll of Luqman*." Then on the Prophet's (ﷺ) insisting, he read out a portion of it, whereupon the Prophet (ﷺ) said, "*This discourse is fine, but that which I have is better still*." Then he recited the Quran to him, and Suwaid admitted that that was certainly better than the wisdom of Luqman.

According to the historians, this person, Suwaid bin Samit, was known by the title of kamil (perfect) in Al-Madinah on account of his ability, bravery, nobility and poetry. But after his meeting with the Prophet (ﷺ), when he returned to Al-Madinah. He was killed in the battle of Buath, which was fought some time afterwards. His tribesmen were of the opinion that he had become a Muslim after his meeting with the Prophet (ﷺ).

Tawhīd (**تَوْحِيد**) (monotheism): Luqman warns his son against shirk, calling it a grave injustice:

وَإِذْ قَالَ لُقْمَـٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَـٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ ۖ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ

31:13 ***"And*** [remember] ***when Luqman said to his son, while advising him with wisdom: 'O my dear son, never associate anything with Allah. Truly, associating partners with Him is a terrible injustice.'"*** (Surah Luqman)

(وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ) ***"When Luqman said to his son***…" — This sets a scene of intimate, heartfelt advice from a father to his child.
(وَهُوَ يَعِظُهُ) "***While he was giving him wise counsel***…" — Luqman's words are not casual; they are deliberate, moral instruction.
(يَا بُنَيَّ) "***O my beloved son***…" — A tender, affectionate address that shows emotional warmth and concern.
(لَا تُشْرِكْ بِاللَّهِ) "***Do not associate partners with Allah***…" — The core of Tawḥīd; Luqman begins with the most foundational truth.
(إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ) "***Indeed, shirk is a tremendous injustice***…" — Shirk is not just a theological error; it's a moral violation against the Creator's exclusive right to be worshipped.

Luqman's story appears in Arabic, Persian, and Turkish literature, sometimes likened to Aesop for his parables and moral tales. His legacy is used in Islamic education to model ethical parenting, spiritual awareness, and rational discourse. He urges thankfulness to Allah and respect for parents, even if they are non-believers, as long as they don't lead one away from truth:

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ ۖ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ ۖ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ ۖ إِلَيَّ الْمَصِيرُ

31:14 ***And We have enjoined upon man*** [care] ***for his parents. His mother carried him,*** [increasing her] ***in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the*** [final] ***destination.***

Divine Command: Allah explicitly commands humans to honour and care for their parents. This is not optional—it is a moral and spiritual duty.
Mother's Sacrifice: The verse highlights the mother's hardship: pregnancy brings "***weakness upon weakness***" (physical strain, emotional burden, and pain). This recognition elevates maternal sacrifice as central to human gratitude.
Weaning Period: The mention of two years reflects the natural nurturing cycle, showing how long a child depends on the mother for sustenance. Classical scholars note this as a reminder of parental endurance and patience.
Dual Gratitude: The verse links thankfulness to Allah with thankfulness to parents. Gratitude to parents is seen as part

of gratitude to God, since they are the means of one's existence and care.

Ultimate Return: The verse closes with a reminder: all humans will return to Allah. This frames parental respect not just as social ethics but as part of accountability before God.

This verse beautifully intertwines faith and family ethics: honouring parents, especially mothers, is a spiritual obligation directly tied to worship of Allah. Gratitude is both vertical (to God) and horizontal (to parents), reminding us that spirituality is lived through relationships and responsibilities.

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا ۖ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

31:15 ***But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. But accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do.*** (Surah Luqman)

The other admonitions of Luqman are being narrated here to imply that like the basic beliefs, the teachings pertaining to morals that the Prophet (ﷺ) is presenting, are not anything new in Arabia.

Accountability: He reminds his son that even the smallest deed, hidden in a rock or the heavens, will be brought forth by Allah (31:16).

١٦ يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

31:16 (Luqman said)***: "Son, Allah will bring forth everything even if it be as small as the grain of a mustard seed even though it be hidden inside a rock or*** (anywhere) ***in the heavens or earth. Allah is Most Subtle, All-Aware.***

Nothing can escape Allah's knowledge and His grasp. A seed in the rock may be hidden for you, but it is known to Allah (سُبْحَانَهُ وَتَعَالَى). A particle in the heavens may be

very distant for you, but for Allah (سُبْحَانَهُ وَتَعَالَى) it is very near. A thing lying in the layers of the earth may be lying in darkness for you but for Him it is in full light. Therefore, you cannot do anything good or bad, anywhere or any time, which may remain hidden from Allah (سُبْحَانَهُ وَتَعَالَى). He is not only aware of it, but when the time for accountability comes, He will place before you a full record of each act of yours.

Luqman advises moderation in behaviour, humility in speech, and patience in adversity.

يَٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ وَأۡمُرۡ بِٱلۡمَعۡرُوفِ وَٱنۡهَ عَنِ ٱلۡمُنكَرِ وَٱصۡبِرۡ عَلَىٰ مَآ أَصَابَكَۖ إِنَّ ذَٰلِكَ مِنۡ عَزۡمِ ٱلۡأُمُورِ ١٧

31:17 ***"O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed,*** [all] ***that is of the matters*** [requiring] ***determination."***

This verse encapsulates the essence of Islamic character: devotion, social responsibility, and resilience. It's often cited in sermons and teachings to highlight the balance between worship and activism. Luqman's tone is tender yet firm—modelling how parents can guide children with love and wisdom.

Establish Prayer (أَقِمِ ٱلصَّلَوٰةَ) Prayer is the foundation of spiritual discipline and connection with Allah. Luqman begins with this command, emphasizing its centrality in a believer's life. "***Enjoin Good*** **(وَأۡمُرۡ بِٱلۡمَعۡرُوفِ)"** Encouraging righteousness in society—truthfulness, justice, compassion. This reflects a proactive moral responsibility, not just personal piety. "***Forbid Evil*** **(وَٱنۡهَ عَنِ ٱلۡمُنكَرِ)"** Standing against injustice, corruption, and harmful behaviour. It requires courage and wisdom, especially when confronting societal norms. "***Be Patient Over What Befalls You*** **(وَٱصۡبِرۡ عَلَىٰ مَآ أَصَابَكَ)"** Trials are inevitable; patience is the shield of the believer. Luqman teaches his son to endure hardship with dignity and faith. ***"Matters of Determination*** **(مِنۡ عَزۡمِ ٱلۡأُمُورِ)"** These actions—prayer, moral activism, and patience—are not easy. They require resolve, maturity, and a deep sense of purpose.

وَلَا تُصَعِّرۡ خَدَّكَ لِلنَّاسِ وَلَا تَمۡشِ فِي ٱلۡأَرۡضِ مَرَحًاۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخۡتَالٖ فَخُورٖ

31:18 ***And do not turn your cheek*** [in contempt] ***toward people and do not walk through the***

earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful."

This verse promotes humility, emotional intelligence, and social grace. It teaches that true dignity lies in modesty, not in arrogance or showmanship. Luqman's advice is timeless—relevant to parenting, leadership, and personal development.

"*Do not turn your cheek in contempt*" (وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ) This metaphor describes someone who arrogantly turns away from others, refusing to engage respectfully. It implies disdain, superiority, and emotional detachment. Luqman warns against such behaviour, urging his son to remain approachable and kind.

"*Do not walk through the earth exultantly*" (وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا), refers to walking with excessive pride or swagger. It's a caution against vanity and self-importance in public demeanour. Islam encourages modesty in movement and presence.

(إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ) ***"Indeed, Allah does not like everyone self-deluded and boastful"*** *Mukhtāl* (self-deluded) is someone who is impressed with themselves, often without merit. *Fakhūr* (boastful) is someone who flaunts their achievements or possessions. These traits are spiritually corrosive and socially divisive.

وَٱقْصِدْ فِى مَشْيِكَ وَٱغْضُضْ مِن صَوْتِكَ ۚ إِنَّ أَنكَرَ ٱلْأَصْوَٰتِ لَصَوْتُ ٱلْحَمِيرِ

31:19 And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys."

This verse continues Luqman's wise counsel to his son, focusing on personal conduct and communication:

"*Be moderate in your pace*" (وَٱقْصِدْ فِى مَشْيِكَ) Encourages balanced, dignified movement—neither arrogant strutting nor timid shuffling. Reflects inner humility and self-awareness in outward behaviour.

"*Lower your voice*" (وَٱغْضُضْ مِن صَوْتِكَ), advocates for gentle, respectful speech. Loudness is often associated with aggression, pride, or lack of refinement.

(إِنَّ أَنكَرَ ٱلْأَصْوَٰتِ لَصَوْتُ ٱلْحَمِيرِ) "*The most disagreeable of sounds is the voice of donkeys*" A vivid metaphor: the donkey's bray is loud, harsh, and unpleasant. This comparison discourages

boisterous, obnoxious speech, especially when used to dominate or impress.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Dāwūd (David)

دَاوُدعَلَيْهِ ٱلسَّلَامُ

~1000 BCE S

Background

The Israelites were a tribal people scattered across the land of Canaan. Desiring unity and stability, they longed for a king—like the surrounding nations—who could bring them together as one nation.

Samuel, the son of Elkanah and his wife Hannah, emerged as the first major Hebrew prophet since Moses. He was born in Ramathaim-Zophim, near the modern Palestinian city of Ramallah—a site traditionally linked to both his birth and burial, and one that remains historically significant.

Hannah, after years of heartfelt prayer for a child, vowed that if God granted her a son, she would dedicate him entirely to divine service. True to her promise, Samuel was raised in the sanctuary under the care of **Eli the priest**. There he grew into both **prophet and judge**, calling the Israelites to repentance and guiding them with moral authority. He played a central role in transforming Israel from a loose tribals into an organised monarchy, and he also led them in battle against their enemies, including the **Hittites** and **Philistines**.

The Hittites

The Hittites were one of the great civilisations of the ancient Near East—powerful, innovative, and influential far beyond their borders. They appear frequently in the Bible and in Near Eastern history, and archaeology has revealed just how advanced they were. Hittites were based in what is now modern-day Turkey—who built one of the earliest major civilisations of the Bronze Age. They spoke an Indo-European language, used cuneiform and other writing

forms, and established a powerful empire that rivalled both Egypt and Assyria. Renowned for their innovations in ironworking, legal systems, and artistic culture, their empire eventually collapsed around 1180 BCE amid waves of migration and external invasions.

The Philistines

Archaeological and textual evidence suggests the Philistines were part of the "Sea Peoples," **migrants from the Aegean region** (possibly Crete or nearby islands) who arrived around 1175 BCE during the Late Bronze Age collapse. They settled in Canaan, intermixing with local populations while maintaining distinct cultural traits such as pottery styles, architecture, and weaponry. Their five major cities formed a loose confederation, each ruled independently but united in culture and military interests.

Philistines were skilled in trade, seafaring, and ironworking, which gave them military advantages over neighbouring peoples. They worshipped deities like **Dagon**, **Baal-Zebub**, and **Ashtoreth**, reflecting both Aegean and Canaanite influences.

Philistines were a constant threat during the reigns of Saul and David (Dāwūd (عَلَيْهِ ٱلسَّلَامُ)), shaping Israel's early monarchy. Philistines had flourished from the 12th century BCE until their decline in the 7th century BCE, when Assyrian campaigns and later Babylonian invasions destroyed their cities. By the time of the Persian Empire, Philistines had largely disappeared as a distinct people, though their name lived on in the term **Palestine**.

The Iron Age

During the reign of Prophet Dāwūd (عَلَيْهِ ٱلسَّلَامُ), significant technological advances were achieved, particularly in the development of weapons of war. The Qur'an highlights this in Surah Saba and Surah al-Anbiyaa:

وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلًا ۖ يَـٰجِبَالُ أَوِّبِى مَعَهُۥ وَٱلطَّيْرَ ۖ وَأَلَنَّا لَهُ ٱلْحَدِيدَ

34:10 ***"We bestowed upon Dāwūd favour from Us: 'O mountains and birds, echo with him.' <u>And We softened iron for him</u>."*** **(Surah Saba)**

وَعَلَّمْنَـٰهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِتُحْصِنَكُم مِّنۢ بَأْسِكُمْ ۖ فَهَلْ أَنتُمْ شَـٰكِرُونَ

21:80 ***"And We taught him <u>the making of shields</u> for you, to protect you from your violence. Are you, then, appreciative?"*** **(Surah Anbiyaa)**

These verses show that Allah (سُبْحَانَهُ وَتَعَالَى) granted Dāwūd (عَلَيْهِ ٱلسَّلَامُ) mastery over iron, teaching him the craft of armour-making for defensive purposes.

Historical research confirms that the Iron Age began between 1200 and 1000 BC. When King Saul rose to power in 1020 BC, he subdued the Canaanites and regained much of Palestine. Later, between 1004 and 965 BC, Prophet Dāwūd (عَلَيْهِ ٱلسَّلَامُ) expanded the kingdom to include all of Palestine, Jordan, and much of Syria.

This period marked the spread of armour-making knowledge, once a closely guarded secret of the Hittites and Philistines. Soon, iron was not only used for weapons but also for everyday utensils. Archaeological excavations in Edom, south of Palestine—an area rich in iron ore—have uncovered furnaces used for smelting and moulding iron. Evidence suggests that the prophet Dāwūd (عَلَيْهِ ٱلسَّلَامُ) harnessed these discoveries for military purposes.

The Bible also affirms his expertise in working with iron and weaponry, as seen in passages such as Joshua (17:16) and Judges (1:19, 4:2–3). Thus, both scripture and archaeology testify to the Prophet Dāwūd's (عَلَيْهِ ٱلسَّلَامُ) role in advancing the use of iron during his rule.

Saul, the son of Kish—a wealthy Benjamite—was chosen and anointed by Samuel as Israel's first king. A man who began with promise but fell due to disobedience and jealousy. The king whose failure paved the way for David (Dāwūd عليه السلام) to rise.

In the 11th century BCE, a decisive battle unfolded near Mount Gilboa in the Jezreel Valley. The Israelites suffered a devastating defeat at the hands of the Philistines, who overwhelmed them with superior chariotry and archery. King Saul and his three sons were killed in the fighting, and Saul—gravely wounded and fearing capture—ended his own life. After his death, the question of succession became fiercely contested. Saul's surviving son, Ish-Bosheth, claimed the throne, while Saul's son-in-law, Dāwūd (عَلَيْهِ ٱلسَّلَامُ), was also chosen as king, opening a new and transformative chapter in Israel's history.

According to **1 Samuel 16**, God then directed Samuel to go to Bethlehem and anoint David as Saul's successor. This moment signalled God's selection of **Dāwūd** (عَلَيْهِ ٱلسَّلَامُ), who would later become Israel's most renowned and successful king. The books of Joshua **(17:16)** and Judges **(1:19; 4:2–3)** describe the longstanding struggles of the Israelites against powerful neighbouring peoples, setting the backdrop for the rise of David's leadership.

Goliath

Goliath is a **biblical and historical figure** known primarily from the story of **David and Goliath** in the Hebrew Bible/Old Testament (1 Samuel 17). His name has become a symbol of overwhelming strength, arrogance, and the downfall of tyrants.

Goliath's name is thought to have originated from the Greek name ***Alyattes***. He is described as an unusually tall man, possibly standing over nine feet in height. A Philistine warrior, Goliath is most remembered for his famous encounter with King David (Dāwūd عَلَيْهِ ٱلسَّلَامُ).

As a giant, Goliath challenged the Israelites to single combat, embodying the role of a formidable

adversary. His story has since become a powerful metaphor for the “underdog” struggle, where a smaller or weaker opponent confronts a much larger and stronger foe.

When David was still a young man, he joined the army of **King Saul**. At that time, the Philistine champion Goliath stood before the Israelites, shouting his challenge: “*I defy the armies of Israel! Send me a man, and let us fight*.” His words filled the soldiers with fear, and their courage began to fade. Prophet Dāwūd (عَلَيْهِ ٱلسَّلَامُ), (David), spoke to King Saul with confidence: “*Do not let your heart be troubled. Your servant will go and fight this Philistine*.” Saul hesitated, doubting that a youth could face such a giant, yet David’s determination could not be shaken. At last, Saul agreed to let him fight.

When David approached, Goliath looked down on him with contempt. “*Come closer*,” he sneered, “*and I will give your flesh to the birds of the sky and the beasts of the field*.” But David answered with faith: “*The Eternal will deliver you into my hands so that all may know Israel has a God and that He does not save by sword or spear*.”

With a sling and a stone, David struck Goliath, and the mighty warrior fell. The Israelites rejoiced, and David’s fame spread quickly among them. King Saul gave his daughter to David in marriage, and in time, Dāwūd (عَلَيْهِ ٱلسَّلَامُ) rose to become king of Israel. His reign over Palestine came nearly a thousand years before the advent of Prophet Isa (عَلَيْهِ ٱلسَّلَامُ) (Jesus), and his victory over Goliath has ever since been remembered as the triumph of faith and courage over fear and strength.

وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ ۖ إِنَّهُ أَوَّابٌ

38:17 ***and*** (O Muhammad) ***“Be patient with what they say, and remember Our servant <u>Dāwūd</u>, the one endowed with strength. Indeed, he constantly turned to Us.”*** (surah Sʿād)

This verse introduces the story of **Prophet Dāwūd (عليه السلام)** as a *model* for the Prophet Muhammad ﷺ. The Qur’an is not simply recounting history; it is offering a **living example** of how a prophet Dāwūd (عَلَيْهِ ٱلسَّلَامُ) confronted hostility, arrogance, and overwhelming odds — exactly what the Prophet ﷺ was facing in Makkah.

The “great strength” that Dāwūd (عَلَيْهِ ٱلسَّلَامُ) displayed in his combat against Goliath was born from his unwavering faith in Allah (سُبْحَانَهُ وَتَعَالَى). Through this faith, he overcame the idolatrous nations around him and laid the foundations of a powerful Islamic kingdom. Dāwūd (عَلَيْهِ ٱلسَّلَامُ) was known for turning to Allah (سُبْحَانَهُ وَتَعَالَى) in every matter, seeking guidance and support. His rule was marked not by worldly pride, but by moral strength and reverence for Allah (سُبْحَانَهُ وَتَعَالَى).

The Greatest Worshipper of Allah

The Messenger of Allah (ﷺ) held Prophet Dāwūd (عَلَيْهِ ٱلسَّلَامُ) in the highest esteem for his devotion in prayer and fasting. As narrated in a hadith recorded by Imam al-Bukhari on the authority of Abu ad-Darda, whenever Prophet Dāwūd (عَلَيْهِ ٱلسَّلَامُ) was mentioned, the Holy Prophet (ﷺ) would say: “*Dāwūd was the greatest worshipper of Allah*.” He further explained: “*The prayer most beloved to Allah is the prayer of Dāwūd, and the fasting most beloved to Allah is the fasting of Dāwūd. He would sleep for half the night, rise to pray for one-third of it, then rest for the remaining one-sixth. As for fasting, he would observe it on alternate days*.” (Bukhari and Muslim).

Dāwūd's Melodious Voice

Prophet Dāwūd (عَلَيْهِ ٱلسَّلَامُ) was blessed with a voice of divine beauty, a gift that transcended human hearing. When he chanted the hymns of Allah's praise and glory, his melodious recitation stirred creation itself: the mountains echoed his songs, the birds gathered in harmony, and the entire scene radiated a captivating aura.

It is narrated that once Hadrat Abu Musa al-Ash'ari, known for his exceptionally sweet voice, was reciting the Qur'an. The Prophet (ﷺ), passing by, paused and listened attentively for a long time. When Abu Musa concluded, the Prophet (ﷺ) remarked: *"This man has been granted a portion of the melody of Dāwūd."*

This naturally raises the question: how did the Prophet (ﷺ) know the sound of Dāwūd's voice? One explanation is that during the Mi'rāj (ascension), the Prophet (ﷺ) was shown realities beyond human comprehension. Another possibility is that he knew through divine revelation and the wisdom shared among the prophets. In another narration, Abu Huraira (رضي الله عنه) reported that the Prophet (ﷺ) said: *"Dāwūd would never eat except from the earnings of his own manual labour."* (Sahih al-Bukhari, 4:55:628)

After the Suhuf of Ibrahim (عَلَيْهِ ٱلسَّلَامُ) and the Tawrat, the Zabur was the third scripture bestowed upon Prophet Dāwūd (عَلَيْهِ ٱلسَّلَامُ). The Arabic word *az-Zabūr* (الزبور) means "book," "inscription," or "writing." It is often referred to as the Psalms of David—a collection of hymns and prayers that exalt Allah (سُبْحَانَهُ وَتَعَالَى), express devotion, and capture the full range of human emotion.

The Quran mentions the Zabur three times, and in each case, it is associated with Dāwūd (عَلَيْهِ ٱلسَّلَامُ) (not Sulayman), in Surah al-Isra:

وَرَبُّكَ أَعْلَمُ بِمَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ ٱلنَّبِيِّـۧنَ عَلَىٰ بَعْضٍ ۖ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا

17:55 ***And your Lord is most knowing of whoever is in the heavens and the earth. And We have made some of the prophets exceed others*** [in various ways]***, and to David We gave the book*** [Zabur (of Psalms)].

Though the verse appears directed to the Prophet Muhammad (ﷺ), commentators explain that it was actually a rebuke to the disbelievers of Makkah. They dismissed him as an ordinary man, failing to recognise his divine mission. The verse highlights that Allah alone knows the true worth of His creation. He decides who receives guidance, mercy, or prophethood.

Allah (سُبْحَانَهُ وَتَعَالَى) elevated some prophets above others in specific ways—granting unique miracles, scriptures, or missions. For example:

- **Suhuf of Ibrahim**
- Musa (عَلَيْهِ ٱلسَّلَامُ) was given the **Tawrat**.
- Dāwūd (عَلَيْهِ ٱلسَّلَامُ) was given the **Zabūr**, a book of hymns and praises.
- Isa (عَلَيْهِ ٱلسَّلَامُ) was given the **Injeel** (Gospel).
- **Prophet Muhammad (ﷺ) was given the final Book "The Qur'an".**

Dāwūd's name is highlighted here as a clear sign of Allah's favour upon him. The **Zabūr**—the Psalms—stands out as a scripture overflowing with devotion, praise, and heartfelt expressions of faith. Although prophets differ in their missions and the gifts they are granted, they all share a single purpose: **to guide humanity back to Allah**.

The Zabūr forms one link in the continuous chain of revelation that culminates in the Qur'an, illustrating the unity and consistency of divine guidance throughout history. Muslims are therefore taught to honour every prophet, appreciating their distinct roles while affirming Muhammad (ﷺ) as the final Messenger.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Sulayman (Solomon)

سُلَيْمَانعَلَيْهِ ٱلسَّلَامُ

~950 BCE

وَوَرِثَ سُلَيْمَـٰنُ دَاوُۥدَ ۖ وَقَالَ يَـٰٓأَيُّهَا ٱلنَّاسُ عُلِّمْنَا مَنطِقَ ٱلطَّيْرِ وَأُوتِينَا مِن كُلِّ شَىْءٍ ۖ إِنَّ هَـٰذَا لَهُوَ ٱلْفَضْلُ ٱلْمُبِينُ

27:16 ***Sulaymān inherited from Dāwūd, and he said: 'O people, we have been taught the speech of birds, and we have been granted from all things. Truly, this is a clear favour.'*** ***(Surah an-Naml)***.

"***Sulaymān inherited from Dāwūd***" does **not** refer to material wealth. Prophets do not pass down wealth as inheritance; they leave behind **knowledge, wisdom, and authority**. Here, "inheritance" means:

- **Prophethood**
- **Kingship**
- **Judgement and wisdom**
- **Spiritual leadership over the Children of Israel**

"We have been taught the speech of birds" This is one of Sulaymān's unique gifts. It means:

- Allah granted him the ability to understand the **sounds, signals, and communication** of birds.
- This was not limited to birds; the Qur'an later shows he understood **ants** and commanded **jinn, humans, and animals**.

The verse highlights:

- **Knowledge as a divine gift**
- **Communication across creation**
- **Sulaymān's extraordinary prophetic abilities**

"We have been granted from all things" This does not mean *literally everything* in existence. It means:

- Everything necessary for his mission

- Power, wisdom, armies, resources, and knowledge
- A kingdom unmatched in its balance of justice and strength

This sets the stage for the remarkable episodes that follow in the surah—especially the stories of the **hoopoe**, the **Queen of Sheba**, and Sulaymān's mastery over creation.

Classical tafsir and Islamic scholarly tradition state that Prophet Dāwūd (عَلَيْهِ ٱلسَّلَامُ) had nineteen sons. Among them, Allah (سُبْحَانَهُ وَتَعَالَى) chose Sulayman (عَلَيْهِ ٱلسَّلَامُ) to inherit both the spiritual mission. Despite being the youngest, Sulayman was divinely selected due to his wisdom, justice, and devotion. His succession was not based on age or worldly status but on Allah's decree.

Some accounts describe how Dāwūd's sons were tested to determine who would succeed him. In one narration, each son placed his staff in the ground, and only Sulayman's staff miraculously sprouted into a tree, signifying divine choice. Incidentally, the staff story that each son planting his staff, only Sulayman's sprouting into a tree, is found in Naqshbandi Sufi storytelling traditions. These are not hadith, but rather pious tales used to illustrate divine choice.

His Hebrew name is *Solomon*, known in Arabic as *Sulayman*, a name closely related to *Saleem*, meaning "right-minded" and "affable." He succeeded his father, Prophet Dāwūd (عَلَيْهِ ٱلسَّلَامُ), around 965 B.C. and reigned for forty years, until 926 B.C.

Allah (سُبْحَانَهُ وَتَعَالَى) endowed Sulayman (عَلَيْهِ ٱلسَّلَامُ) with extraordinary gifts. He was celebrated for his profound wisdom, enabling him to render just and discerning judgments. Sulayman was granted the ability to converse with animals and command supernatural beings such as the jinn. By Allah's will, he could harness the winds, employing them for travel, construction, and other purposes. Sulayman was also given mastery over the Jinnāt (جِنّات), compelling them into service to preserve order and safeguard his kingdom.

These remarkable powers were not merely signs of greatness but reflections of his unwavering faith and reliance upon Allah (سُبْحَانَهُ وَتَعَالَى). Despite his miraculous abilities, Sulayman (عَلَيْهِ ٱلسَّلَامُ) consistently attributed his success to divine guidance and remained steadfast in devotion throughout his life. As the Qur'an affirms:

وَوَرِثَ سُلَيْمَـٰنُ دَاوُۥدَ ۖ وَقَالَ يَـٰٓأَيُّهَا ٱلنَّاسُ عُلِّمْنَا مَنطِقَ ٱلطَّيْرِ وَأُوتِينَا مِن كُلِّ شَىْءٍ ۖ إِنَّ هَـٰذَا لَهُوَ ٱلْفَضْلُ ٱلْمُبِينُ

27:16 *And David was succeeded by Sulayman, who said, "O people!* ***We have been taught the language of birds,*** *and been given everything we need. This is indeed a great privilege."* ***(Surah An-Naml)***.

"***Succession***" does not mean the inheritance of wealth and properties, but rather the Prophethood and vicegerency. Prophet Dāwūd (عَلَيْهِ ٱلسَّلَامُ), who also had 18 other children, could not have transferred the wealth and possessions to Prophet Sulayman alone. Therefore, we cannot cite this verse to refute the Hadith from the Holy Prophet (ﷺ), which states, "*We, the Prophets, do not divide the inheritance as such. Whatever we leave behind is charity*." **(Bukhari)** There is no heir to a prophethood.

"***We have learned the language of birds***." The Bible makes no reference to Sulayman learning the language of birds or animals; however, the Jewish Encyclopaedia **(Vol. I, p. 598)** notes that Israelite traditions do speak of his communication with birds.

"Knowledge" is presented as one of the most distinguished gifts granted to Prophet Sulaymān (عَلَيْهِ ٱلسَّلَامُ), esteemed even above political authority and other extraordinary abilities. His exceptional wisdom was particularly evident in matters of legal judgment. The well-known account of the two mothers exemplifies this. Two women appeared before Sulaymān, each asserting that she was the mother of the surviving infant after the other child had died during the night. In order to reveal the truth, Sulaymān proposed that the living child be divided between them. Upon hearing this, one woman immediately pleaded that the child be given to the other rather than subjected to harm. Recognising that such self-sacrifice

could only come from the true mother, Sulaymān ruled in her favour and entrusted the child to her.

Regrettably, certain Jewish scholars have levelled severe criticisms against Prophet Sulayman (عَلَيْهِ ٱلسَّلَامُ) without substantiating evidence. They possess neither the letter he addressed to the Queen of Saba nor the Zabur, the sacred scripture revealed to his father Dāwūd (عَلَيْهِ ٱلسَّلَامُ), in its original form and language. Yet, accusations have been made that Sulayman violated the commandments of the Torah, lived in excessive luxury, succumbed to the influence of his wives, and engaged in polytheism and idol worship **(Jewish Encyclopaedia, Vol. XI, pp. 439–441)**.

Sulayman is further portrayed as a king led astray by his devotion to polytheistic women, whose allegiance to foreign gods eclipsed his devotion to the One God **(I Kings 11:1–11)**. As a result of such narratives, the Jewish Bible depicts Sulayman merely as a monarch rather than a Prophet, attributing to him the practice of occult sciences, the splendour of his kingdom, and extraordinary powers. It remains silent, however, regarding his dominion over the Jinnāt (جِنّات), as well as his remarkable ability to comprehend the languages of spirits, birds, animals, and even the smallest creatures such as ants.

وَحُشِرَ لِسُلَيْمَٰنَ جُنُودُهُۥ مِنَ ٱلْجِنِّ وَٱلْإِنسِ وَٱلطَّيْرِ فَهُمْ يُوزَعُونَ

27:17 Hosts of jinn and humans and birds were marshalled for Solomon and were kept under full control.

The Bible does not mention any jinn in the army of Prophet Sulaymān (عَلَيْهِ ٱلسَّلَامُ), although the Talmud and later Jewish traditions do. Some modern writers try to reinterpret the Qur'anic words *jinn* and *ṭair* to mean human groups—such as mountain tribes and cavalry—instead of actual jinn and birds. But the Qur'an clearly lists three distinct groups in Sulaymān's forces: humans (*al-ins*), jinn (*al-jinn*), and birds (*al-ṭair*). In Arabic, these terms cannot naturally be taken to mean "men," "horsemen," or any other figurative meaning unless the context clearly indicates a metaphor, which it does not. Rejecting the literal meaning

here amounts to misreading the text and forcing the Qur'an into interpretations it does not support.

حَتَّىٰٓ إِذَآ أَتَوْا۟ عَلَىٰ وَادِ ٱلنَّمْلِ قَالَتْ نَمْلَةٌ يَـٰٓأَيُّهَا ٱلنَّمْلُ ٱدْخُلُوا۟ مَسَـٰكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَـٰنُ وَجُنُودُهُۥ وَهُمْ لَا يَشْعُرُونَ

27:18 (Solomon was once on the move with them) ***until when they reached a valley of ants one of the ants said: "O ants, get into your holes, lest Solomon and his hosts crush you (under their feet) without even knowing."***

This verse also has been greatly misconstrued by some commentators of the present day. They say that "***wad-in naml***" does not mean **"valley of the ants"**, but it is the name of a valley that was in Syria, and "***namlah***" does not mean an ant but it is the name of a tribe. Thus, according to them, the verse means: "***When the Prophet Solomon reached the valley of the ants, a Namilite said, O people of the Naml tribe .....***" But this also is an interpretation which is not supported by the words of the Quran. Even if we took wad-in-naml to be the name of a valley and supposed that it was inhabited by the tribe of Bani an-Naml, it would be against the Arabic idiom and usage to speak of a member of the tribe as namlah. Although there are many Arab tribes which have been named after the animals, e.g. Kalb (dog), Asad (lion), etc. Yet no Arab would ever say in respect of a member of the Kalb or the Asad tribe: "A dog said, or a lion said, etc." Therefore, it would be against the Arabic idiom to say in respect of a member of the Naml tribe: "An ant (namlah) said this."

Then a member of the Naml tribe's warning the people of his tribe, saying, "O Namilites, get into your houses lest Solomon's hosts should trample you down without even knowing it," becomes meaningless, it has never happened that an army of men should have trampled down a group of men without knowing it. If the army has come with the intention of an attack, it would be useless for the other side to get into their houses, for in that case the invaders would follow them into their houses, and trample them more ruthlessly. And if the army is only on the routine march, it is just enough to clear off the way for it. Human beings may be harmed by the marching columns, but it can

never happen that the soldiers on the march would trample down other men without knowing it. Therefore, if Bani an-Naml were a tribe of human beings, and one of its members were to warn his people, then in case of an attack, he would have said, “O Namilites, flee your houses and take refuge in the mountains lest Solomon’s armies should destroy you.” And in case there was no danger of an attack, he would have said, “O Namilites, clear off the way lest one of you should be harmed by the marching columns of Solomon’s armies.”

Some modern commentators claim that *“wad-in-naml”* refers not to the “valley of the ants” but to a Syrian valley inhabited by a human tribe called Bani an-Naml, and that *“namlah”* means a tribeswoman rather than an ant. However, this interpretation contradicts both Qur’anic wording and Arabic idiom. Arabs never describe members of animal-named tribes literally as animals (e.g., “a dog said” for the Kalb tribe). Moreover, the supposed warning of a tribeswoman—telling her people to hide in their houses lest Solomon’s army trample them unknowingly—is illogical. Human armies do not accidentally trample other humans; in war they attack deliberately, and in peaceful marches people simply clear the way. Thus, the verse cannot plausibly refer to a human tribe, but must be understood in its plain sense: an actual ant warning its colony.

فَتَبَسَّمَ ضَاحِكًا مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

27:19 ***So*** (Sulayman) ***smiled, amused at her speech, and said: “My Lord, inspire me to be thankful for Your favour which You have bestowed upon me and upon my parents, and to do righteousness that You approve. And admit me, by Your mercy, into*** [the ranks of] ***Your righteous servants.”*** **(An-Naml)**

The verse (27:19) captures a moment where immense power meets deep humility. Prophet Sulayman’s prayer is a timeless reminder that *true greatness lies in gratitude, righteous action, and reliance on divine mercy.*

The verse comes in the story of Prophet Sulayman's army, which included humans, jinn, and birds. As they approached a valley of ants, one ant warned the others to retreat lest they be crushed. Sulayman (عَلَيْهِ ٱلسَّلَامُ), gifted with the ability to understand animal speech, heard this and smiled in amazement.

Despite commanding a vast army and extraordinary abilities, Sulayman's reaction was not arrogance but gratitude and humility. He recognized that his blessings were from Allah (سُبْحَانَهُ وَتَعَالَى), not his own achievement. Sulayman prays: "***Enable me to be thankful for Your favour upon me and my parents***." This shows that gratitude is both personal and intergenerational—acknowledging the faith and blessings given to his parents (Dāwūd and his lineage).

He asks not only to be grateful but also to do deeds that Allah approves. This reflects the Qur'anic principle that gratitude is incomplete without righteous action. Sulayman concludes by asking to be admitted among the righteous through Allah's mercy. It goes to show that even prophets (Peace Be Upon Them All), despite their deeds, rely ultimately on divine mercy for salvation.

Ibn Kathīr (Iraqi) & Al-Jalālayn (Egyptian): Sulayman's smile was one of joy and amazement at the ant's wisdom. His prayer shows the balance between worldly authority and spiritual humility. The phrase "***good deeds You approve***" emphasizes that not all good deeds are automatically accepted; acceptance depends on sincerity and divine approval. The verse illustrates how even the smallest creature (an ant) can teach lessons in awareness and responsibility, reminding humans of their duty to act with care and humility. Gratitude must be active, not just words, but deeds that reflect thankfulness. Authority should lead to service, not pride.

No matter how righteous, salvation depends on Allah's mercy. Even tiny creatures have wisdom; respect for all creation is part of faith.

٢٠ وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ
٢١ لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِّي بِسُلْطَانٍ مُبِينٍ

27:20-21 (On one occasion) ***Sulayman reviewed his birds and said, "How is it that I do not see the <u>Hūd</u> (hoopoe)? Has he disappeared somewhere? I will punish him severely, or even slaughter him, unless he presents before me a reasonable excuse"***

In Islamic mythology, Hud-hud (**ٱلْهُدْهُدَ**), or "hoopoe," is referred to as the "king of birds." Some commentators are of the opinion that hud-hud was not a bird but a man named after the bird. Since the Qur'an is quite clear that Sulayman (عَلَيْهِ ٱلسَّلَامُ) was bestowed with extraordinary gifts, which included communicating with birds, ants, Djinns, etc., there's no reason to believe that hud-hud was not a bird.

Verses (27:20–21) of the Qur'an describe Prophet Sulayman inspecting his army of birds, noticing the absence of the hoopoe (*hud-hud*), and declaring that unless the bird provides a clear justification, it will face severe punishment. These verses highlight themes of accountability, leadership, and the balance between justice and mercy.

Sulaymān had an army that included humans, jinn, and birds. Each had roles. The hoopoe (hud-hud) was valued because it could detect underground water sources, guiding where to dig wells. His absence was noticed immediately, showing Sulayman's attentiveness as a leader—no member of his army was insignificant.

The verse 27:21 counts for accountability and Discipline. Sulayman declares three possible outcomes:

- Severe punishment (discipline for neglect)
- Execution (if disobedience was deliberate).
- Justification (if the bird had a valid reason).

This reflects a principle of governance: authority must be balanced with fairness. Even a small creature is held accountable, but also given the chance to explain. Symbolic Lessons. A true leader notices even small absences. Punishment is not arbitrary; justification is allowed. Every creature has a role in Allah's plan, even the hoopoe.

The hoopoe later returns with crucial intelligence about the Queen of Sheba, showing that absence was purposeful and beneficial. Authority is tempered by mercy—

Sulayman allows the hoopoe to justify itself. The hoopoe, seemingly insignificant, becomes the key to a major diplomatic and spiritual mission.

Verses (27:20–21) illustrate Prophet Sulayman's leadership style: vigilant, just, and balanced. The hoopoe's absence sets the stage for one of the Qur'an's most remarkable stories—how a tiny bird becomes the messenger that leads to the Queen of Sheba's eventual recognition of Allah (سُبْحَانَهُ وَتَعَالَى).

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطتُ بِمَا لَمْ تُحِطْ بِهِۦ وَجِئْتُكَ مِن سَبَإٍۭ بِنَبَإٍ يَقِينٍ ٢٢

27:22 ***So*** [the hoopoe] ***stayed not long and said: 'I have encompassed knowledge that you have not encompassed, and I have come to you from Sheba with certain news.'***

This verse is part of the well-known story of Prophet Sulayman (عَلَيْهِ ٱلسَّلَامُ) and the hoopoe bird, Hudhud. Sulayman noticed that the bird was missing from his gathering and warned that it would face punishment unless it had a valid reason. Not long after, the hoopoe returned and, with humility, began to share what it had discovered. It explained that it had found something Sulayman himself did not yet know: news from the land of Sheba in Yemen, a kingdom famous for its wealth and advanced civilisation.

The verse teaches that knowledge is not restricted by status or size. Even a small bird can be given wisdom that a prophet has not yet received, reminding us of the importance of humility. Allah (سُبْحَانَهُ وَتَعَالَى) grants knowledge to whomever He wills and uses all creatures, great and small, to carry out His plans. Sulayman listened carefully to the hoopoe, showing that true leadership means being open to truth no matter where it comes from. This moment sets the stage for the later meeting between Sulayman and the Queen of Sheba, one of the central events in the surah.

٢٣ إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ

٢٤ وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ

27:23 Indeed, I found a woman ruling over them, and she has been given everything [she needs]***, and she has a magnificent throne.***

27:24 I found her and her people bowing down to the sun instead of Allah. Satan has made their actions seem beautiful to them, and so he has turned them away from the right path, leaving them without guidance.

Hud-Hud was not absent for much longer. He gave Sulayman "a reasonable excuse… (27:21)" for being late. The little bird, Hudhud, flew far across lands until it reached a kingdom unlike any other. He had witnessed a very wealthy woman (***the Queen of Sheba***) with an opulent throne ruling over people in the "***Land of Sabah***" (An-Naml).

When it returned to Prophet Sulayman (عَلَيْهِ ٱلسَّلَامُ), it spoke with urgency: "*I have found something remarkable. There is a queen who rules her people. She has been blessed with wealth, authority, and a throne of dazzling magnificence. Her kingdom shines with prosperity*."

But then the bird's tone grew heavy: "*Yet I saw her and her people bowing down to the sun instead of Allah. They are caught in a glittering illusion. Satan has made their worship seem beautiful to them, turning them away from the straight path. And so, despite all their riches, they remain without true guidance*."

These days, the Sabaeans may be written off as uneducated, uncivilised people, were actually the most progressive and civilised nations. Initially, they were an ancient group of South Arabians who lived in what is now called **Yemen**, founded in the 10th century BCE. They spoke Sabaic, one of the Old South Arabian languages.

The Sabaeans were famous for their trade in spices, incense, and agricultural products. They had contacts with other civilisations, such as Assyria, Greece, Rome, and Ethiopia. One of their most famous rulers was known as **the Queen of Sheba**.

Bilqis (Queen of Sheba)

Bilqis (بلقيس), the famed Queen of Sheba, remains one of the most enigmatic women mentioned across the Scriptures. Renowned for her striking beauty, immense wealth, and remarkable wisdom, she is believed to have ruled over the region corresponding to present-day Yemen. Her precise origins and identity are debated, though some genetic studies suggest that Ethiopians may carry traces of her lineage, interwoven with Egyptian, Israeli, and Syrian ancestry.

The 8th-century historian Ibn Ishaq—also known as a hagiographer of the Prophet Muhammad (ﷺ)—records that genealogists traced Saba's descent to an ancestor named ʿAbd Shams, a devotee of the sun, reflecting the prevalence of sun-worship. This background is echoed in the Qur'anic account of Prophet Sulaymān's letter to the Queen of Sheba, which highlights her people's devotion to the sun.

The Sabaeans (Saba), who rose to prominence after the decline of the Minaean Kingdom around 1100 B.C., were among the four great ancient Yemeni tribes, alongside the Ḥaḍramites and the Qatabanians. For nearly a millennium, the Sabaeans flourished in Arabia, commanding the trade routes that linked eastern Africa, India, and the Far East with Egypt, Syria, Greece, and Rome. Their dominance made them legendary for wealth—so much so that Greek historians described them as the richest people in the world.

Their prosperity was not only due to commerce but also to their advanced irrigation systems. They constructed dams throughout their land to capture rainwater, transforming the region into a lush, fertile expanse often likened to "The Garden of Eden." The Qur'an itself alludes to this flourishing civilization in Surah Saba.

لَقَدْ كَانَ لِسَبَإٍ فِى مَسْكَنِهِمْ ءَايَةٌ ۖ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ ۖ
كُلُوا۟ مِن رِّزْقِ رَبِّكُمْ وَٱشْكُرُوا۟ لَهُۥ ۚ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ١٥

34:15 In Sheba's homeland there used to be a wonder: two gardens, on the right, and on the left. "Eat of

your Lord's provision, and give thanks to Him." A good land, and a forgiving Lord.

When the Hudhud declared, *"I have gained knowledge of things you do not know,"* it did not mean that Prophet Sulayman (عَلَيْهِ ٱلسَّلَامُ) was entirely unaware of the people of Saba. It is evident that the rulers of Syria and Palestine—whose dominion stretched to the northern shores of the Red Sea (the Gulf of Aqabah)—could not have been ignorant of a nation ruling the southern shores in Yemen, especially one that controlled such a vital share of international trade. Moreover, the Psalms (Zabūr) reveal that Suleymān's father, Prophet Dāwūd (عَلَيْهِ ٱلسَّلَامُ), was also aware of Saba, as reflected in the words of his prayers.

"Give the king thy judgement, O God,
and thy righteousness unto the king's son."
The kings of Tarshish and of the isles shall bring presents;
the kings of Sheba and Seba shall offer gifts." (72: 1-2, 10-11)

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The kings of Tarshish and of the isles shall bring presents;
the kings of Sheba and Seba shall offer gifts."
(72: 1-2, 10-11)

What the Hud-Hud had meant to say to Sulayman was, "The knowledge of the things I have seen with my eyes in the central city of the Sabaeans has not yet reached you."

أَلَّا يَسْجُدُوا۟ لِلَّهِ ٱلَّذِى يُخْرِجُ ٱلْخَبْءَ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ٢٥

27:25 If only they would worship Allah, who brings to light the mysteries of the heavens and the earth,

and knows what you conceal and what you reveal.

Hud-Hud, disheartened by the Sabaeans' way of life—their knowledge, civility, and pursuits—longed, *"If only they devoted such passion to the worship of Allah."* This event was nearly a millennium before the coming of Prophet Isa (عَلَيْهِ ٱلسَّلَامُ).

As ever, **Tawḥīd (التوحيد)** remained the central message proclaimed by Prophet Sulayman (عَلَيْهِ ٱلسَّلَامُ) and, before him, his father Dāwūd (عَلَيْهِ ٱلسَّلَامُ). For both father and son, the essence of their mission was singular: the Oneness of Allah (سُبْحَانَهُ وَتَعَالَى). Nothing else held weight beside it. That is,

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ۩

27:26 Allah—There is no god but He, the Lord of the Sublime Throne.

قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ٢٧

27:27 He (Sulayman) ***said, "We will see, whether you have spoken the truth, or whether you are a liar.***

اذْهَبْ بِكِتَابِي هَٰذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ ٢٨

27:28 "Go with this letter of mine, and deliver it to them; then withdraw from them, and see how they respond."

Verses ***(27:26–28)*** of Surah An-Naml highlight two key themes: the absolute sovereignty of Allah (verse 26) and the story of Prophet Sulayman (Solomon) sending a letter to the Queen of Sheba through the hoopoe bird (verses 27–28). These verses sit within the broader narrative of divine authority, prophetic wisdom, and the confrontation between monotheism and idolatry.

The verse ***(27:26)*** is a sajdah (prostration) verse, emphasizing Allah's transcendence and supreme authority over creation. It contrasts the worship of the sun by the Queen of Sheba's people with the reality of Allah's dominion.

Verse ***27:27*** Prophet Sulayman responds to the hoopoe bird's report about Sheba: "***We shall see whether you speak the truth or are of the liars***." Sulayman shows prophetic discernment—he does not accept information blindly but seeks verification. This reflects the Qur'anic principle of

testing reports before judgment ***(echoed in 49:6 "O you who believe! If a troublemaker brings you any news, investigate, lest you harm people out of ignorance, and you become regretful for what you have done."*** **يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ**).

Verse ***27:28*** records Sulayman's command: *"Take this letter of mine, deliver it to them, then step aside and observe what response they give."* The hoopoe thus becomes a messenger, entrusted with carrying Sulayman's letter to Bilqis, the Queen of Sheba. This letter is not merely correspondence—it is an invitation to submit to Allah, initiating the renowned dialogue that culminates in her acceptance of monotheism.

Surah An-Naml (The Ants), a Meccan revelation from the middle phase of the Prophet Muhammad's mission (circa 615–619 CE), interlaces the accounts of Musa, Sulayman, Saleh, and Lut (Allah's peace be upon them all). Each narrative underscores the contrast between divine guidance and human arrogance.

Within this tapestry, the Queen of Sheba episode exemplifies prophetic wisdom. Sulayman's measured approach—choosing diplomacy and a written invitation over immediate confrontation—demonstrates the principle of calling idolaters to worship Allah with patience, clarity, and restraint before resorting to harsher measures.

Bilqis, also known for her shrewdness, after receiving the letter from Sulayman, sought advice from her ministers.

قَالَتْ يَـٰٓأَيُّهَا ٱلْمَلَؤُا۟ إِنِّىٓ أُلْقِىَ إِلَىَّ كِتَـٰبٌ كَرِيمٌ ٢٩ إِنَّهُۥ مِن سُلَيْمَـٰنَ وَإِنَّهُۥ بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ ٣٠ أَلَّا تَعْلُوا۟ عَلَىَّ وَأْتُونِى مُسْلِمِينَ ٣١

27:29-31 The queen said, "O chiefs, a very important letter has been cast before me. It is from Sulayman, and it begins with the name of Allah, the Merciful, the Compassionate. It says, "Do not adopt a rebellious attitude against me and present yourselves as Muslims before me."

Verses ***(27:29–31)*** of Surah An-Naml describe how the Queen of Sheba (Bilqis) reacts upon receiving Sulayman's letter. She acknowledges its nobility, reads its opening invocation of Allah's mercy, and recognizes its

command to submit to Allah rather than resist. This marks the turning point where her shrewdness and diplomacy lead her to consult her ministers before deciding how to respond.

The letter was remarkable for several reasons:

1. It arrived in an unusual way—delivered by a bird rather than a human envoy.
2. It came from Sulayman, a mighty ruler known across regions.
3. It began with Allah's name, showing humility and divine reliance. (بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ)

قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ

27:32 She said, "O counsellors, advise me in this matter of mine. I never make a decision unless you are present."

Although Sulayman's letter might easily have been ignored or discarded without consideration, the Queen instead chose to seek the counsel of her ministers. This verse highlights her wisdom and political acumen. In an era when a monarch's word was absolute law, Bilqis's humility is striking. Her declaration, "***I never decide unless you are present***," stands in sharp contrast to the autocratic tendencies of many rulers, past and present. It reflects her cautious leadership and the consultative nature of her governance.

قَالُوا نَحْنُ أُولُو قُوَّةٍ وَأُولُو بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانْظُرِي مَاذَا تَأْمُرِينَ

27:33 They said, "We are a people of might and great courage, but the decision is yours, so consider what you wish to command."

The ministers stress their strength and ability to fight, which reflects the pride of a powerful kingdom. Despite their confidence, they acknowledge Bilqis's authority, saying the decision rests with her. This shows respect for her rule and her consultative style. The verse sets the stage for Bilqis's next move—choosing diplomacy over immediate war, which demonstrates her prudence and shrewdness.

قَالَتْ إِنَّ ٱلْمُلُوكَ إِذَا دَخَلُوا۟ قَرْيَةً أَفْسَدُوهَا وَجَعَلُوٓا۟ أَعِزَّةَ أَهْلِهَآ أَذِلَّةً ۖ وَكَذَٰلِكَ يَفْعَلُونَ

27:34 The Queen said: "When kings enter a land, they ruin it and make the most honourable people low. That is what they usually do."

Bilqis (the Queen of Sheba) is still talking with her ministers after receiving Sulayman's letter. She explains why she doesn't want to rush into war. Her point was that when kings attack a land, they usually destroy it. They break things, take over, and humiliate the respected leaders of that land. It shows her shrewdness and wisdom—she understands the consequences of war. She is cautious and doesn't want her prosperous kingdom to be ruined. Instead of rushing into battle, she is preparing to test Sulayman with diplomacy (sending gifts in the next verse). Bilqis shows that true strength is not just military power, but the ability to protect people and land through smart decisions.

وَإِنِّى مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةٌۢ بِمَ يَرْجِعُ ٱلْمُرْسَلُونَ

27:35 But I am going to send them a gift and see what the messengers bring back.

The Queen thought Sulayman might be like worldly kings who crave riches. Sending a gift was a way of saying: *"Let's see if he's just after wealth or if he truly means what he says."*

فَلَمَّا جَآءَ سُلَيْمَـٰنَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيْرٌ مِّمَّآ ءَاتَىٰكُم بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ

27:36 So when the gift came to Solomon, he said: 'Do you give me wealth? What Allah has given me is far better than what He has given you. No, it is you who rejoice in your gift.'

The Queen of Sheba, thinking that the Sulayman might be like other kings who love riches, backfired. Sulayman's response shows he was different—he was a prophet, not a greedy ruler. He rejected the gift, making it clear that his mission was about faith, not wealth.
He reminded them that Allah's blessings (wisdom, prophethood, power) are greater than material riches.

ٱرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَّا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُم مِّنْهَآ أَذِلَّةً وَهُمْ صَـٰغِرُونَ

27:37 Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased.

The verse contrasts the Queen's attempt at worldly diplomacy with the Prophet's insistence on spiritual

truth. Sulayman instructs the envoys to return with the gifts, declaring that if Sheba refuses to submit to Allah (سُبْحَانَهُ وَتَعَالَى), he will come with an army so powerful that they cannot resist. He warns that they will be expelled from their land in humiliation.

Prophets do not accept gifts as bribes to compromise their mission. Sulayman's power was granted by Allah (سُبْحَانَهُ وَتَعَالَى), and his armies (including humans, jinn, and birds) symbolized divine support. The lesson to learn is that true strength lies not in wealth but in submission to Allah (سُبْحَانَهُ وَتَعَالَى). Rejecting divine guidance leads to humiliation.

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ

27:38 [Sulayman] ***said, "O assembly*** [of jinn]***, which of you will bring me her throne before they come to me in submission?"***

Sulayman had already rejected her gifts (verse 27:37). Now, he wanted to show her the greatness of Allah's power. Prophet Sulayman (عَلَيْهِ ٱلسَّلَامُ) turned to his courtiers and asked: "Which of you can bring me her throne?" Among his court were not only human advisors but also the Djinn. One of the mighty Djinn—described as a chief among them—stepped forward and declared: "*I will bring her throne to you, with the Queen still seated upon it, before you even rise from your place.*"

To understand the magnitude of this claim, consider the distance: from Ma'rib, the capital of Saba, to Jerusalem is no less than 1,500 miles. For any human, transporting a throne across such a vast distance in mere moments is impossible. Yet the Djinn affirmed: "I have the strength to do it."

This demonstrates that Allah (سُبْحَانَهُ وَتَعَالَى) had granted the Djinn powers far beyond human comprehension. By His will, a throne richly adorned and occupied by the Queen herself was brought before Sulayman (عَلَيْهِ ٱلسَّلَامُ) in the blink of an eye.

قَالَ عِفْرِيتٌ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ ۖ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ

27:39 ***An 'ifrit*** (strong one) ***from the jinn said: "I will bring it to you before you rise from your***

place, and indeed, I am strong and trustworthy for this task."

The verse describes how a mighty jinn (an *'ifrit*) responded to Sulayman's request, boasting that he could bring the Queen of Sheba's throne before Sulayman even stood up from his seat. This shows the extraordinary powers Allah (سُبْحَانَهُ وَتَعَالَى) gave to the jinn. The verse (7:39) also sets the stage for an even greater miracle in the next verse.

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَٰذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ ۖ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

7:40 The one who had knowledge from the Scripture said: "I will bring it to you before your glance returns to you." And when Sulayman saw it placed firmly before him, he said: "This is from the grace of my Lord, to test me whether I will be grateful or ungrateful. Whoever is grateful, his gratitude is only for his own soul; and whoever is ungrateful, then surely my Lord is Free of need, Generous."

This verse stands out as one of the most remarkable moments in the story of Sulayman (عليه السلام) and the Queen of Sheba.

The Qur'an and Ahadith do not explicitly identify the person described as *"he who possessed knowledge of the Book."* While Allah (سُبْحَانَهُ وَتَعَالَى) has granted the jinn the ability to take on different forms—even appearing as humans—the identity of this figure remains debated. Some scholars suggest he may have been a jinn, others propose an angel, and some commentators even claim he was Khidr (والله أعلم — Allah knows best).

Despite being fully aware of the extraordinary powers at his command, Sulayman was astonished when the throne appeared before him. His immediate response was not pride, but humility: **"*This is by the grace of my Lord, to test me whether I will be grateful or ungrateful.*"**

The repetition of the word *"test"* here emphasises a central truth of human existence, that is, the life itself is a trial of gratitude and obedience to Allah.

Question: Was the "Sheba's throne" event a miracle?

Answer: Indeed, it was a miracle. The laws of time and space apply to human beings, but Allah (وَتَعَالَى) is not bound by them. His power moves beyond all limitations. The One who created the vast universe, who causes the sun and stars to travel immense distances in moments, is fully capable of transporting the throne of Sheba from Yemen to Jerusalem in an instant—faster than the speed of light.

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ

27:41 ***He*** (Sulayman) ***said, "Disguise her throne for her; we will see whether she will be guided or will be of those who are not guided."***

The throne of the Queen of Sheba had just been brought instantly to Sulayman's palace (verse 27:40). Now Sulayman wanted to test her intelligence and perception. What does "***disguise***" mean? Sulayman asked his people to alter the throne slightly — not to destroy it, but to make it look different. This way, when Bilqis arrived, they could see if she recognised it as her own.

فَلَمَّا جَاءَتْ قِيلَ أَهَٰكَذَا عَرْشُكِ ۖ قَالَتْ كَأَنَّهُ هُوَ ۚ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ

27:42 ***So when she arrived, it was said to her, "Is your throne like this?" She said, "It is as though it were the very one." And*** [Sulayman said]***, "We were given knowledge before her, and we have been Muslims*** [submitting to Allah]***."***

Sulayman had ordered her throne to be disguised (verse 27:41). When Bilqis arrived, she was shown the throne and asked if it looked like hers. Bilqis answered cautiously: "***It looks like it***." She didn't deny it, but she also didn't claim it outright — showing her intelligence and carefulness. Sulayman reminded everyone that Allah had already given him knowledge and guidance before Bilqis came. His submission to Allah was not dependent on her recognition; it was already established.

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ ۖ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ

27:43 ***But she was prevented by what she used to worship other than Allah. Indeed, she was from a disbelieving people.***

The Qur'an explains that the Queen of Sheba (Bilqis) had been misled because she came from a people who worshipped the sun and rejected Allah. Although she was intelligent and cautious, her devotion to false gods and the influence of her society prevented her from recognising the truth earlier. Growing up among idol-worshippers blinded her to guidance. Devotion to anything other than Allah keeps people from seeing Him clearly.

The lesson to learn is that Intelligence alone is not enough — true guidance comes from Allah (سُبْحَانَهُ وَتَعَالَى), and hearts must be open to it. Even if past habits and social influence block faith, once truth is presented, sincere hearts can change.

قِيلَ لَهَا ادْخُلِي الصَّرْحَ ۖ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا ۚ قَالَ إِنَّهُ صَرْحٌ مُمَرَّدٌ مِنْ قَوَارِيرَ ۗ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ

27:44 ***It was said to her, "Go inside the palace." And when she saw it, she thought it was a deep pond, and she bared her legs. He said, "It is a palace paved with glass." She said, "My Lord, I have done wrong to myself, and I have submitted with Solomon, to Allah, Lord of the Worlds."***

When Bilqis entered Sulayman's palace, she was shown a magnificent floor made of glass. Mistaking it for water, she lifted her garment to avoid getting wet. Sulayman then explained that it was a crystal floor, not a pool.

Realising her error, Bilqis understood the greatness of Sulayman's kingdom and the signs of Allah. She declared her submission: "***My Lord, I have wronged myself, and I submit with Sulayman to Allah, the Lord of the worlds***."

Suleyman as a judge

وَدَاوُۥدَ وَسُلَيۡمَٰنَ إِذۡ يَحۡكُمَانِ فِي ٱلۡحَرۡثِ إِذۡ نَفَشَتۡ فِيهِ غَنَمُ ٱلۡقَوۡمِ وَكُنَّا لِحُكۡمِهِمۡ شَٰهِدِينَ ٧٨ فَفَهَّمۡنَٰهَا سُلَيۡمَٰنَۚ وَكُلًّا ءَاتَيۡنَا حُكۡمٗا وَعِلۡمٗاۚ وَسَخَّرۡنَا مَعَ دَاوُۥدَ ٱلۡجِبَالَ يُسَبِّحۡنَ وَٱلطَّيۡرَۚ وَكُنَّا فَٰعِلِينَ ٧٩

21:78-79 ***And*** [remember] ***David and Solomon, when they gave judgment concerning the field when the sheep of a people grazed therein at night, and We were Witness to their judgment.***
So, We gave Sulaymān understanding of it, and to each We gave judgment and knowledge. And We subjected the mountains and the birds to glorify [Us] ***along with Dāwūd; and We were the Doers.***

The verse (21:78) refers to Prophet Dāwūd (عَلَيْهِ ٱلسَّلَامُ) (David) and Prophet Sulaymān (عَلَيْهِ ٱلسَّلَامُ) (Solomon). Both were prophets and kings, renowned for their justice and wisdom. In the following verse (21:79), Allah (سُبْحَانَهُ وَتَعَالَى) clarifies that Sulaymān was granted deeper insight into this particular case. Although both were endowed with wisdom and knowledge, the passage shows that different judges may arrive at different rulings.

The case being judged

A group's sheep entered a cultivated field at night and caused damage. The word "nafashat" (نَفَشَتْ) specifically means uncontrolled grazing at night, implying negligence by the owners. The issue required legal judgment to determine fair compensation.

The Exact Ruling Made by Sulaymān (عَلَيْهِ ٱلسَّلَامُ): Sheep belonging to one group entered a cultivated field at night and destroyed crops. The question: How should the damage be compensated fairly? Dāwūd's initial ruling was that ownership of the sheep should be given permanently to the owner of the damaged field as compensation. Sulaymān's refined ruling was more balanced solution. That is, the owner of the damaged field would use the sheep (milk, wool, offspring) until the crops regrew and the sheep would eventually return to their original owner. The farmer would regain his land once restored.

Why Allah favoured Sulaymān's ruling?

The verse (21:79) states: "***So We gave Sulaymān understanding of it***…" Sulayman's ruling matched harm with proportional compensation which preserved both parties' property focused on restoration rather than punishment.

Islamic Legal Principles Derived from the Story

(A) (الضمان) Owners are responsible for damage caused by their animals if negligence exists. Night grazing (نَفَش) implies failure of supervision, triggering liability.

(B) Compensation should equal the value of the loss, not exceed it. Permanent confiscation is avoided when temporary benefit suffices.

(C) Restoration over punishment, i.e., repairing harm, returning rights, minimizing unnecessary loss

وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا ۚ وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ

21:81 ***And to Sulaymān*** [We subjected] ***the wind, blowing forcefully, running by his command toward the land which We had blessed. And We have always been Knowing of all things.***

"***And to Sulaymān [We subjected] the wind***" Allah (سُبْحَانَهُ وَتَعَالَى) reminds that Sulaymān (عَلَيْهِ ٱلسَّلَامُ) was granted control over the wind. This was a miracle (مُعْجِزَة) "muʿjizah" and a sign of divine support, not magic or self-acquired power.

"***Blowing forcefully***" The word (عَاصِفَةً) "āṣifah" indicates a strong, swift wind. Despite its power, it remained completely obedient to Sulayman's command, showing Allah's absolute control over nature. "***Running by his command***" (تَجْرِي بِأَمْرِهِ) The wind moved precisely when, where, and how Sulaymān commanded, by Allah's permission. Other verses clarify that it could carry him and his army over long distances in remarkably short time, for example:

فَسَخَّرْنَا لَهُ ٱلرِّيحَ تَجْرِى بِأَمْرِهِۦ رُخَآءً حَيْثُ أَصَابَ ٣٦

38:36 ***We subjected the wind to him, so that it blew gently at his bidding, wherever he directed it.***

وَلِسُلَيْمَٰنَ ٱلرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ

34:12 ***And We subdued the wind to Solomon: its morning course was a month's journey and its evening course was a month's journey***

"***21:81 Toward the land which We had blessed***" Most classical commentators explain this as the land of al-Shām (Greater Syria), including Jerusalem (Bayt al-Maqdis). It is called "blessed" due to its prophets, revelations, fertility and spiritual significance.

"***21:81 And We have always been Knowing of all things***" This closing statement emphasizes that Allah (سُبْحَانَهُ وَتَعَالَى) granted these abilities with full knowledge and wisdom. Such power was not arbitrary, nor a test Sulaymān was unfit to bear It also refutes any notion that these miracles imply divinity or independent power.

وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَٰلِكَ ۖ وَكُنَّا لَهُمْ حَافِظِينَ

21:82 ***And among the devils were those who dived for him and did other kinds of work besides that. And We were watching over them.***

Who are "***the devils***" here? The word "devils" (الشياطين) refers to rebellious jinn, not imaginary monsters. Jinn are real beings created by Allah, just like humans and angels, but different from them. Some of the jinn, they dived into the sea to bring things like pearls or treasures. Did other difficult jobs, such as building or heavy labour They worked for Sulaymān, not because they wanted to, but because Allah (سُبْحَانَهُ وَتَعَالَى) commanded it. "***And We were watching over them***" This means Allah was controlling and supervising them. The jinn could not disobey, escape, or cause harm. Sulaymān did not control them by magic—Allah (سُبْحَانَهُ وَتَعَالَى) did. The lesson is that all power belongs to Allah alone. Even strong or rebellious beings cannot act without Allah's permission. Prophets are servants of Allah, not magicians. Leadership is a responsibility, not a sign of superiority.

Repentance

وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ ٤٠

38:40 Indeed an exalted position of nearness awaits him and an excellent resort.

The passage teaches that arrogance brings Allah's anger, while humility earns His pleasure. When a person commits a mistake and responds with pride instead of accepting advice, he follows the path of Satan, as seen in the story of Adam and Iblīs. In contrast, when a servant makes an error but repents sincerely and humbles himself before Allah, he is rewarded with divine favour.

The prophets Dāwūd and Sulaymān (peace be upon them) are examples of this humility. After seeking forgiveness, Prophet Sulayman's prayer was fully accepted, and Allah granted him a unique kingdom unlike any before or after him. His control over the wind and the jinn was an exceptional blessing given only to him and to no other human in history.

As for Sulayman's family, i.e., wives and children, the Qur'an does not mention how many wives or children Prophet Sulaymān (عليه السلام) had. Any numbers found come from Biblical or later historical reports, which vary and are not considered authoritative in Islam. The Qur'an focuses on Sulayman's prophethood, wisdom, justice, and extraordinary kingdom.

Biblical sources (1 Kings 11:3) claim that Sulaymān had 700 wives and 300 concubines and mention at least one son, Rehoboam. However, Islam does not accept these accounts as binding, especially where they conflict with the Islamic belief in the moral integrity of prophets. Some later Islamic historical reports mention large numbers of wives—such as 60, 70, or 100—often linked to a hadith emphasising moral lessons rather than historical detail. These reports differ and are not treated as precise or definitive.

The Prophet Muḥammad ﷺ said, in an authentic ḥadīth, "Prophet *Sulaymān said that he would go to his wives in one night so that each would give birth to a son who would fight in the cause of Allah. He did so, but he did*

not say "In shā' Allāh" (if Allah wills). As a result, only one woman gave birth, and the child was not fully formed. ***(This ḥadīth is reported in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim.)*** This illustrates that even prophets cannot guarantee outcomes. Human plans succeed only by Allah's permission.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Ilyas (Elijah)

إلياس عَلَيْهِ ٱلسَّلَامُ

~850 BCE

Prophet Ilyas ibn Yasin (عَلَيْهِ ٱلسَّلَامُ) is mentioned only twice in the Qur'an — in Surah al-An'ām and Surah as-Saffāt.

١٢٣ وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ

37:123 And Ilyas also was one of the Messengers **(as-Saaffat)**

٨٥ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلٌّ مِنَ الصَّالِحِينَ

6:85 And Zechariah, and John, and Jesus, and <u>Ilyas</u>— every one of them was of the upright. **(Surah a-An'am)**

The Qur'an affirms the prophethood of Ilyas (Elijah), declaring him as one of the messengers sent by Allah to guide his people away from idolatry and back to monotheism.

Modern scholars generally place his era between 875 and 850 BCE. He is believed to have lived in Gilead, a region that in ancient times lay within what is now the northern part of modern-day Jordan, south of the River Yarmuk. In the Biblical tradition, he is identified as **Elijah the Tishbite,** which means "***Yahweh is my God***". He appeared during the reigns of King Ahab and Ahaziah in Israel. Elijah defended the worship of *Yahweh* against Baal worship.

After the death of Prophet Solomon, the Israelite kingdom split into two parts, largely due to the failings of his son Rehoboam. The southern portion — including Jerusalem and the surrounding region of Palestine — remained under the descendants of Prophet Dawud. The northern portion, covering northern Palestine, formed a separate kingdom known as Israel, with Samaria as its capital.

Although both kingdoms faced moral and spiritual decline, the northern kingdom of Israel quickly descended into corruption. From its earliest days, it embraced polytheism, idol-worship, tyranny, and widespread moral decay, all of which continued to intensify over time. This degeneration reached its peak during the reign of King Ahab, whose marriage to Jezebel, the daughter of the king of Sidon (in present-day Lebanon), brought even greater mischief and religious corruption into the land.

Under the influence of this polytheistic princess Ahab himself became a polytheist. He built a temple and altar to **Baal** in Samaria, tried his very best to introduce and popularize Baal-worship instead of the worship of One God. and consequently, offerings began to be made publicly in the name of Baal in the Israelite towns and cities.

Baal Worship

The Baal mentioned in the Surah as-Saffat, is understood to have been worshipped in **Baalbek**, located in ancient Syria (modern-day Lebanon).

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ ٱلْخَٰلِقِينَ ١٢٥

37:125 Do you call upon Baal and forsake the Best of the Creators?

Lexically, **baal** means “master,” “chief,” or “possessor.” The term was also used to mean “husband,” and the Qur’an employs it in this sense in several verses, including Surah al-Baqarah (2:228), Surah an-Nisā’ (4:127), Surah Hūd (11:72), and Surah an-Nūr (24:31).

In ancient times, however, the Semitic peoples used baal in the sense of a deity or lord, and eventually the name Baal became associated with a specific god. Among the Phoenicians, Baal was regarded as their chief male deity, while their principal goddess was **Ashtoreth**, considered his consort. Scholars differ on whether Baal represented the sun or Jupiter, and whether Ashtoreth symbolised the moon or Venus.

What is historically certain is that Baal worship was widespread across the Middle East, from Babylon to

Egypt. It was especially entrenched among the polytheistic communities of Lebanon, Syria, and Palestine. When the Israelites settled in Palestine and Jordan after the Exodus, they began forming marriages and social ties with these surrounding nations — in direct violation of the Torah's strict prohibitions. As a result, idolatry gradually spread among them as well.

According to the Bible, this moral and religious decline began to appear among the Israelites soon after the death of Joshua, son of Nun, who served as the first successor (caliph) of Prophet Moses.

'*And the children of Israel did evil in the sight of the Lord, and served Baalim ..... And they forsook the Lord, and served Baal and Ashtoreth.*" **(Judges, 2: 11-13)**.

And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites and Hivites, and Jebusites. And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.' (Judges, 3: 5-6).

By this time, **Baal worship had become so deeply rooted among the Israelites** that, according to the Bible, a public altar dedicated to Baal was erected in one of their settlements. A devout Israelite, unable to tolerate such open idolatry, tore the altar down under the cover of night. The following morning, the people gathered in great numbers and demanded that the man who had destroyed the altar be put to death. **(Judges 6:25–32)**

This corruption was eventually brought to an end through the efforts of Samuel, Saul, and the Prophets David and Solomon (peace be upon them). They not only reformed the Israelites as a whole but also eliminated polytheism and idol-worship from their kingdom. However, after the death of Prophet Solomon, the mischief resurfaced, and the northern Israelite kingdom in Palestine was once again overwhelmed by the tide of Baal-worship.

This was the period in which Prophet Ilyas (Elijah) (عَلَيْهِ ٱلسَّلَامُ) emerged. Coming from Gilead, he confronted King Ahab and warned him that, as a consequence of his sins, no rain — not even dew — would fall upon the land of Israel. His prophecy came to pass

exactly as foretold, and the region suffered a severe drought for three and a half years.

Eventually, Ahab sought out Elijah, hoping to end the calamity. But before praying for rain, Elijah deemed it essential to make clear the distinction between Allah (سُبْحَانَهُ وَتَعَالَى), the Lord of all worlds, and Baal, the false deity worshipped by many Israelites. He proposed a public test: the priests of Baal would present a sacrifice in the name of their god, and he would present one in the name of Allah (سُبْحَانَهُ وَتَعَالَى). The deity who sent down fire from heaven to consume the offering — without any human intervention — would be acknowledged as the true God.

Ahab agreed. Eight hundred and fifty priests of Baal gathered on Mount Carmel to accept Elijah's challenge. In the dramatic confrontation that followed, the worshippers of Baal failed, while Elijah's prayer was answered with a heavenly fire, proving decisively that Baal was a false god and that the One true God is the Lord who had appointed Elijah as His prophet.

After this, Elijah ordered the execution of the priests of Baal before the assembled people. He then prayed for rain, and his supplication was immediately accepted — the skies opened, and the entire land of Israel was drenched with water.

But, despite these miracles, Ahab could not shake off the influence of his polytheistic wife. Jezebel turned hostile to the Prophet Elijah and she hoped that he would be put to death just as the Baal worshipers had been put to death. Under the circumstances the Prophet Elijah was compelled to leave the country and he remained lodged in a cave at the foot of Mt. Sinai for several years. The lamentation that he made to Allah, on this occasion, has been related in the Bible, in these words:

'*The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away*." **(I Kings, 19: 10)**.

About the same time Jehoram, the ruler of the Jewish state of Jerusalem, married the daughter of Ahab, the king of Israel, and under her polytheistic influence the

same evils that had spread in Israel also began to spread in Judah.

The Prophet Elijah carried out his prophetic duty again and wrote a letter to Jehoram, the following words of which have been reported in the Bible: "*Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah. But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself: Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods: And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.*" **(2 Chronicles, 21: 12-15)**.

Whatever the Prophet Elijah had prophesied in this letter proved true. First, the kingdom of Jehoram was destroyed by the external invaders, and the enemies even carried away his wives, then he himself died of the disease of the bowels (prostate cancer).

A few years later the Prophet Elijah again went to Israel and constantly tried hard to bring Ahab, and after him his son, Ahaziah, to the right path, but the evil that had taken root in the house of the royal family of Samaria could not be eradicated. At last, due to the curse of the Prophet the family of Ahab met its doom, and then Allah recalled his Prophet from the world. (**For details, see the following books of the Bible: I Kings, chs., 17, 18, 19, 21; 2 Kings, chs.; 1, 2; 2 Chronicles, ch. 21.**)

Many Islamic sources state that Ilyas (Elijah) (عَلَيْهِ ٱلسَّلَامُ) was lifted to the heavens rather than experiencing a normal death. His ascension is seen as a sign of divine favour, similar to the way Prophet **'Isa** (Jesus) (عَلَيْهِ ٱلسَّلَامُ) was raised without being killed.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Al-Yasa‘ (Elisha)

اليسع عَلَيْهِ ٱلسَّلَامُ

~850–800 BCE

Al-Yasaʿ (اليسع) is a prophet mentioned twice in the Qur’an (6:86 and 38:48). He is known in the Bible as **Elisha**, the prophetic successor of **Ilyas (Elijah)**. He was sent to guide **Bani Isra’il** during a period of spiritual decline and widespread corruption.

While the Qur’an does not give dates, historical and biblical alignment places him After Prophet Ilyas (Elijah) Before Prophet Yunus (Jonah). Based on biblical chronology and Islamic alignment, his period is 9th century BCE (**roughly the same era as the Israelite kings Joram, Jehu, and Joash**) This matches the period when Elisha is placed in Jewish and Christian historical records, and Islamic sources confirm he lived in Ash-Sham (Greater Syria) during the same general era.

وَإِسْمَـٰعِيلَ وَٱلْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى ٱلْعَـٰلَمِينَ ٨٦

6:86 (And of his descendants We guided) ***Isma'il*** (Ishmael)***,*** **al-Yasa'** (Elisha)***, Yunus*** (Jonah)***, and Lut*** (Lot)***. And each one of them We favoured over all mankind.***

This verse is part of a larger passage **(6:83–90)** where Allah lists a group of prophets and righteous figures, showing continuity of Prophethood.

وَٱذْكُرْ إِسْمَـٰعِيلَ وَٱلْيَسَعَ وَذَا ٱلْكِفْلِ ۖ وَكُلٌّ مِّنَ ٱلْأَخْيَارِ

38:48 ***And remember Ishmael, Elisha, and Dhu al-Kifl. All were of the best.***

The Prophet Al-Yasa (عَلَيْهِ ٱلسَّلَامُ) “Elisha” was one of the major Prophets of Israel, belonged to Abel Meholah, a place on the river Jordan, and is well known as Elisha among the Jews and Christians. When the Prophet Elijah (عَلَيْهِ ٱلسَّلَامُ) had taken refuge in the Sinai peninsula, he was commanded to return to Syria and Palestine for some

important works, one of which was to prepare the Prophet Elisha for his successor-ship.

Accordingly, when the Prophet Elijah came to his town, he found Elisha ploughing with twelve yokes of oxen before him, and he with the twelfth. The Prophet Elijah passed by him and cast his mantle upon him, and he left the oxen and followed him. **(I Kings, 19:15-21)**.

He remained under training with him for 10 to 12 years. Then, when Allah recalled Elijah, he was appointed Prophet in his place **(2 Kings, oh.2)**. The Second Book of the Kings gives a detailed account of the Prophet Elisha **(chs, 2 to 13)**, which shows that when the Israeli state of northern Palestine got lost in polytheism, idol-worship and moral evils, Elisha a pointed Jehu, the son of Jehoshaphat, the son of Nimshi, king of Israel against the royal dynasty due to whose misdeeds those evils had spread in Israel.

Jehu not only put an end to Baal-worship, but also condemned to death every member of the wicked family, including its children. But in spite of this reformist revolution the evils that had taken root in Israel could not be completely eradicated, and after the death of the Prophet Elisha they assumed enormous proportions; so much so that the Assyrians began to invade Samaria whenever they pleased.

The Land Before the Israelites

When the Israelites entered Palestine after the death of Prophet Musa (Moses), the region was inhabited by many idolatrous nations — Hittites, Amorites, Canaanites, Philistines, and others. Their religion centred on **Ayl** (chief god, symbolised by a bull), **Asherah** (his consort, mother of ~70 gods) **Baal** (god of rain, fertility, and power). Goddesses like **Anathoth** and **Ashtaroth** Their worship involved extreme immorality, including child sacrifice and temple prostitution.

Israel’s Failure to Follow the Torah’s Command

The Torah had instructed the Israelites to:

- Remove these corrupt nations
- Avoid mixing with them

- Preserve moral and spiritual purity

But instead, the tribes split into separate mini-states They failed to expel the idolaters. Pagan city-states remained intact This disunity weakened them politically and spiritually.

Consequences of Mixing With Pagan Nations

The Israelites themselves fell into idolatry and moral corruption, as described in the Book of Judges — worshipping **Baal** and **Ashtaroth**. The unconquered nations, especially the Philistines, united against Israel, seized much of their land, even captured the Ark of the Covenant. This crisis pushed the Israelites to unite under a single king.

The United Kingdom (1020–926 BCE)

Under Prophet Samuel’s guidance, Saul became the first king. The united kingdom had three rulers:
Saul (1020–1004 BCE)
Prophet David (1004–965 BCE)
Prophet Solomon (965–926 BCE)
They finally completed the mission left after Moses — subduing most of the land except Phoenicia and Philistia (which became tributaries).

Division Into Two Kingdoms

After Solomon’s death, the Israelites split into:
Israel (north) — capital: Samaria
Judah (south) — capital: Jerusalem
Both kingdoms suffered from internal conflict and moral decline.

Fall of the Northern Kingdom (Israel)

Israel descended into corruption more rapidly than Judah, especially after King Ahab married Jezebel, a pagan princess who aggressively promoted Baal worship. Prophets Ilyas (Ilyas) and Elisha (Al-Yasa‘) warned the nation, but their calls went unheeded.

From the 9th century BCE onward, the Assyrians launched repeated attacks, and even when

Prophets Amos and Hosea rose to warn the people again, they were rejected. Finally, in 721 BCE, the Assyrian king Sargon captured Samaria, brought the northern kingdom to an end, killed thousands, exiled 27,000 Israelites, and resettled the land with foreign populations. Those who remained gradually lost their distinct identity through intermixing.

Fall of the Southern Kingdom (Judah)

Judah’s decline was slower than that of Israel, yet it too eventually sank into idolatry. Even with the persistent warnings of Isaiah and Jeremiah, the people refused to reform. Babylon’s king Nebuchadnezzar first invaded in 598 BCE, capturing Judah’s king, and then returned in 587 BCE to utterly destroy the kingdom. He razed Jerusalem and Solomon’s Temple, exiled much of the population, and left those who remained humiliated and oppressed. This catastrophe marked the first great divine punishment for Israel’s continued disobedience.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Yunus (Jonah)

يونس عَلَيْهِ ٱلسَّلَامُ

~800 BCE

Prophet **Yunus ibn Matta**—known as **Jonah** in the Bible—came from the **tribe of Binyamin (Benjamin)**, the youngest son of Prophet Ya'qub. He lived in the **Levant region**, which corresponds to modern-day Palestine and Israel. Although the exact dates of his life are uncertain, most scholars place him around the **8th century BCE**, roughly **2,800 years ago**. This was the period of prophets like **Elisha (عليه السلام)**, long **after Musa (عليه السلام)** and well **before Isa (عليه السلام)**.

This was a time when many ancient Middle Eastern cities were at the height of their power. During this era, Allah (سُبْحَانَهُ وَتَعَالَى) sent Prophet Yunus to the people of **Nineveh**, a vast and influential city in ancient Assyria, located near modern-day **Mosul in Iraq**. The people of Nineveh had grown arrogant and morally corrupt, turning away from righteousness. Yunus's mission was to call them back to goodness and warn them of the consequences they would face if they continued on their path of wrongdoing.

As has happened with many prophets throughout history, when a messenger comes to guide people back to the straight path, he is often rejected at first. The people of Nineveh responded the same way: they dismissed Prophet Yunus's message, mocked him, and refused to reform.

Feeling deeply discouraged; Yunus left the city **before** Allah had commanded him to — a crucial turning point in his story. Frustrated with the agnostics' behaviour, he decided to migrate, leaving his people behind as leaderless. He then boarded a boat, which was already full and in danger of capsizing.

١٤٠ إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ ١٤١ فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ

37:140 When he fled to the laden boat.

37:141 They cast lots, and he was among the losers.

He (Yunus) ran away and boarded a crowded ship. When the passengers drew lots to decide who must be thrown overboard to lighten the load, his name was chosen. "***He fled to the laden boat***" The Qur'an uses the word "abaqa" (إِذْ أَبَقَ), which usually describes a servant running away from his master. Tafsīr explains that this word is used to show that Prophet Yunus left his people before Allah gave him permission to leave. He was upset that they rejected his message and left in haste. He boarded a ship that was already full and heavy.

"***They cast lots, and he was among the losers***" Why Did Prophet Yunus Have to Jump Off the Boat? Based on the tafsīr sources, the boat was dangerously overloaded The Qur'an calls it (الْفُلْكِ الْمَشْحُونِ) "***al-fulk al-mashḥūn***"—a ship packed to its limit.

Suddenly a storm erupted, threatening to sink the boat. The sailors believed the only way to survive was to lighten the load. They used a fair method, i.e., drawing lots. This was a common practice at sea. No one was singled out unfairly. Yunus's name was chosen. He accepted the result because he knew he had left his mission too early. He recognised this as Allah's decree. He willingly threw himself overboard. He did not fight or blame anyone. He accepted responsibility and trusted Allah.

Immediately after this, the Qur'an says:

١٤٢ فَٱلْتَقَمَهُ ٱلْحُوتُ وَهُوَ مُلِيمٌ

37:142 Then the fish swallowed him, and he was to blame.

This begins the famous episode of Yunus in the belly of the whale. The lesson behind the story is that even prophets must follow Allah's timing, not their own emotions. Running away from responsibility only leads to harder tests. But sincere repentance—like Yunus's prayer in the whale—brings rescue and mercy. Allah (سُبْحَانَهُ وَتَعَالَى) turns even our mistakes into moments of spiritual growth.

While in the belly of a fish, Yunus (عَلَيْهِ ٱلسَّلَامُ) was distressed—not because he was overthrown off the boat or being inside the fish. He was furious with himself for leaving

his people behind to fend for themselves against merciless non-believers.

Surrounded by the darkness of the fish's belly, the deep sea, and the night, Yunus realised that he had abandoned his mission too soon. Then he made **the famous dua**.

٨٧ وَذَا النُّونِ إِذْ ذَّهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ
أَنْ لَا إِلَٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

21:87 ***"***…He called out in the darkness: ***'There is no god but You. Glory be to You. I was indeed among the wrongdoers.'"*** **(al-Anbya)**

In surah an-Nisa (4:163) and in surah al-An'am (6:86) of the Qur'an, the prophet Yunus is mentioned by his real name, he is also remembered by his title (**ذَا النُّونِ**) "***the Noon***" given to him by Allah (سُبْحَانَهُ وَتَعَالَى) Himself in surah al-Anbiyaa.

(إِذ ذَّهَبَ مُغَاضِبًا) "…*when he went off in anger*…"
Yunus became frustrated when his people rejected his message. He left **before Allah permitted him to leave**, which was a mistake for a prophet. This shows that even prophets can feel human emotions like sadness and frustration — but they must still follow Allah's timing.
(فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ فَنَادَىٰ) "…*and he thought We would not restrict him*…" This does not mean he thought Allah couldn't reach him. It means, Yunus didn't expect Allah to place him in a situation of tightness, a moment of difficulty, a test that would make him reflect. The "restriction" refers to the tight, confined space inside the fish.
(فَنَادَىٰ فِى ٱلظُّلُمَـٰتِ) "…*so he called out in the darkness*…" Yunus was surrounded by **three layers of darkness**:

1. The darkness of the night
2. The darkness of the sea
3. The darkness inside the belly of the fish

This imagery shows how hopeless his situation looked — yet he still turned to Allah.
(لَّآ إِلَـٰهَ إِلَّآ أَنتَ) "*There is no god but You*…" This is ((**تَوْحِيد**)) **Tawhid** — pure belief in Allah alone. In his moment of fear and isolation, Yunus reaffirmed Allah's oneness.

(سُبْحَـٰنَكَ) "*Glory be to You…*" Yunus declares Allah's perfection. He is saying:

- *You are perfect.*
- *You do not make mistakes.*
- *Everything You do has wisdom.*

(إِنِّى كُنتُ مِنَ ٱلظَّـٰلِمِينَ) "*I was indeed among the wrongdoers.*" This is the heart of the dua. Yunus admits:

- *I made a mistake.*
- *I left too early.*
- *I should have trusted Your plan.*

This humility is what saved him. This verse teaches us:

- **Admitting your mistakes is a strength, not a weakness.**
- **Turning to Allah works even in the darkest moments.**
- **No situation is hopeless when you call on Allah** (سُبْحَانَهُ وَتَعَالَى) **sincerely.**
- **Patience is part of every mission.**

The dua of Yunus became one of the most powerful duas for relief, forgiveness, and hope. Allah (سُبْحَانَهُ وَتَعَالَى) forgave Yunus (عليه السلام), saved him, and returned him to land. Yunus then went back to Nineveh — and this time, the people listened. They repented sincerely, and Allah spared them.

The prophet Yunus story appears in 14 verses across 6 Surahs, including 10th Surah Yunus, Surah As-Saffat ***(37:139–148)***, Surah Al-Anbiya ***(21:87–88)***, and Surah Al-Qalam ***(68:48–50)*** His story is one of the most powerful examples of mercy, second chances, and personal growth.

The question, was Prophet Yunus a Nabi or a Rasool? The short Answer is Prophet Yunus (عليه السلام) was both a Nabi and a Rasool. A Nabi is someone who receives revelation from Allah and is chosen as a prophet. Yunus clearly fits this because Allah spoke to him. He was given guidance. He was sent to teach his people about (**تَوْحِيد**) tawḥīd.

Every Rasool is a Nabi, but not every Nabi is a Rasool. Yunus (عليه السلام) was also a Rasool because he was sent with a specific mission to a specific community, often with a message they must accept or face

consequences. Yunus (عليه السلام) had a mission, a community, and a warning, which are signs of a Rasool.

He is mentioned in the Qur'an as:

"Yūnus"
"Dhun-Nun" (the man of the fish)
"Sāhib al-Hūt" (the companion of the whale)

Yunus story is one of the few where an entire nation repented and was saved from punishment—something that usually happens only with a Rasool's mission. As for his prominence, Abdullah narrated a tradition in Sahih al-Bukhari (Ref: 3412): The Prophet Muhammad (ﷺ) said, "*None of you should say that I am better than Yunus*." This statement also reflects the deep humility of the Prophet ﷺ.

The hadith above deserves a little more explanation. All earlier prophets were sent to particular nations or communities, but the Prophet Muhammad ﷺ was sent as a messenger for all of humanity. He is also the only prophet whom Allah (سُبْحَانَهُ وَتَعَالَى) will grant a special intercession on the Day of Resurrection. So, when the Prophet ﷺ said, "*None of you should say that I am better than Yunus*," it reflects the extraordinary depth of his humility.

١٤٣ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ١٤٤ لَلَبِثَ فِي بَطْنِهِ إِلَىٰ يَوْمِ يُبْعَثُونَ

37:143-144 Had he not been of those who glorify (Us)"he would have remained in the fish's belly till the Day of Resurrection.

"…he would have remained in the fish's belly till the Day of Resurrection..." This striking verse naturally raises a couple of questions: (a) Does it imply that the fish itself would have lived until the Day of Resurrection? Or (b) does it mean that the belly of the fish would have become his resting place—his 'grave'—until that Day? (**والله أعلم**).

The Prophet Yunus (عَلَيْهِ ٱلسَّلَامُ) was a true and sincere believer. As soon he realised his rash decision to leave his people behind, he repented and prayed for Allah's Mercy: (**إِنِّي كُنْتُ مِنَ الظَّالِمِينَ**) "***I was one of the wrongdoers***" and the Merciful answered his prayers:

٨٨ فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ ۚ وَكَذَٰلِكَ نُنْجِي الْمُؤْمِنِينَ

21:88 So, We heard his prayer, and delivered him from the affliction: Thus do We deliver the believers.

Yunus rescue is a model for all believers. The verse ends with (وَكَذَٰلِكَ نُنْجِي الْمُؤْمِنِينَ) "***Thus do We deliver the believers"*** This means, the way Allah saved Yunus is not unique to him.

Any believer who turns to Allah with sincerity, humility, and repentance can expect Allah's help. Yunus story becomes a universal spiritual law: Sincere repentance + Tawḥīd + Humility = Divine rescue.

The Prophet Muhammad ﷺ endorsed this du'ā According to the hadith mentioned in the tafsīr: Whoever makes du'ā using the words of Yunus ***(21:87)*** With sincerity and need, Allah will accept their prayer and grant their request. <u>This makes the verse not just a historical event but a living promise</u>.

The key Lessons from the verse ***(21:88):***

1. <u>Allah always hears sincere repentance</u>; no matter how deep the "darkness" in someone's life, Allah's mercy is deeper.
2. <u>Mistakes don't disqualify a believer</u>. Even a prophet made a hasty decision, but repentance restored him.

The du'ā of Yunus is a powerful tool for every believer It combines: Tawḥīd, Glorification of Allah, Admission of one's own faults. This is why it is so effective. Allah's help is near. The verse promises that Allah rescues all believers who turn to Him the way Yunus did.

The verse (21:88) teaches us that Allah answered Yunus's heartfelt repentance and promises the same rescue and mercy to any believer who turns to Him with sincerity.

The fish spat him out on the beach:

فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ١٤٥

37:145 Then We threw him into the wilderness, and he was sick. (As-Saaffat)

After Yunus made sincere du'ā inside the belly of the fish, Allah (سُبْحَانَهُ وَتَعَالَى) accepted his repentance and caused the fish to release him. He was placed on an open, empty shore. The Qur'an says he was thrown onto "al-'arā'",

(**الْعَرَاءِ**) meaning a bare, open place, no trees, no shade, no buildings. A completely exposed coastline or land area.

Yunus was extremely weak and sick. The verse says (**وَهُوَ سَقِيمٌ**) "wa huwa saqīm" — he was ill. Tafsir explains he was as weak as a newborn chick, his skin damaged by the fish's stomach acids, physically exhausted from the ordeal.

Allah (سُبْحَانَهُ وَتَعَالَى) cared for him afterwards. Although this verse only mentions his condition, the next verses explain that Allah caused a special plant to grow over him and protected him until he recovered.

The Bible states that the fish vomited Jonah onto dry land. The scriptures do not specify the exact location where the Prophet Yunus (عَلَيْهِ ٱلسَّلَامُ) was spat out by the fish. According to some interpretations, this could have been the shores of Nineveh, also known in early modern times as Kouyunjik, an ancient Assyrian city of Upper Mesopotamia, located in the modern-day city of Mosul in northern Iraq. The beach was a bare plain, without any vegetation, nothing to provide shade, or any means of food.

Some rationalists may argue that it is impossible for a man to survive inside the belly of a fish. Yet an incident from August 1891 is often cited as a striking example to the contrary. A ship called Star of the East had gone out for whale hunting when the crew wounded an enormous whale—about 20 feet long, 5 feet wide, and weighing nearly a hundred tons. In the chaos of the struggle, the whale swallowed a fisherman named James Bartley. The next day, the crew found the same whale dead, hauled it aboard, and cut it open. To their astonishment, James Bartley emerged alive, having spent nearly 60 hours inside the creature's belly.

١٤٦ وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ

37:146 And We made a gourd tree grow over him.

The word (**يَقْطِينٍ**) yaqtin applies to a tree which does not stand on a stem but grows and spreads like a creeper, e.g., a pumpkin, cucumber, watermelon, etc. Miraculously, a creeper was created so that its leaves would provide shade and its fruit would serve Yunus (عَلَيْهِ ٱلسَّلَامُ) as

food. Having survived the traumatic experience, Yunus (عَلَيْهِ ٱلسَّلَامُ) returned to his people.

١٤٧ وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ

37:147 Then We sent him to a community of one hundred thousand people, or even more.

"***a hundred thousand***" is a symbolic number. It means the prophet Yunus (عَلَيْهِ ٱلسَّلَامُ) was sent back to his large number of people. At first, the Assyrians welcomed him as if he had been given a new lease of life. But after some time, they adopted the same old ways, i.e., worshipping of deities beside Allah (سُبْحَانَهُ وَتَعَالَى).

فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ

37:148 So they believed, and We allowed them enjoyment for a time.

This verse describes what happened after Prophet Yunus (عَلَيْهِ ٱلسَّلَامُ) returned to his people. Unlike many nations who rejected their prophets, the people of Yunus did something rare:

1. They accepted his message
2. They repented sincerely
3. They changed their behaviour
4. Allah removed the punishment that was coming
5. He gave them safety, stability, and blessings
6. Their society was allowed to continue peacefully

The phrase (مَتَّعْنَاهُمْ إِلَىٰ حِينٍ) "***Enjoyment for a time***" Allah gave them a period of prosperity. They lived their lives normally. They enjoyed worldly blessings until their natural lifespan ended.

The exact date or historical period of his death is not known. Neither the Qur'an nor authentic hadith give a specific timeline. Classical Islamic sources simply state that he lived among his people after they believed and eventually passed away in the same region.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Zephaniah
زفنيا عَلَيْهِ ٱلسَّلَامُ
(640-609 B.C.)

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۗ

40:78 ***Indeed We sent many Messengers before you: of them there are some whose account We have narrated to you and there are others whose account We have not narrated to you.***

(**زفنيا**) Zephaniah (Ṣafanyā / Sophonias) is not mentioned in the Qur'an or in any authentic Hadith. Everything known about him comes from the Bible, which describes him as a prophet in Judah during the time of King Josiah, in the 7th century BCE.

In Islamic scholarship, he is viewed as: A prophet of Banī Isrā'īl known through Jewish–Christian tradition, not Islamic revelation. An Isrā'īliyyāt figure — someone mentioned in the Bible whose status is neither confirmed nor denied by the Qur'an or Sunnah.

Since the Qur'an teaches that many prophets were sent whose names are unknown, Muslims do not reject the possibility that Zephaniah was a prophet. They simply note that he is not among those explicitly named in Islamic texts.

Some Muslim scholars, such as Ibn Kathir identified Zephaniah as the "**unnamed prophet**," who conveyed the message of (**تَوْحِيد**) "Tawḥīd" and justice. He (**زفنيا**) served as a model of piety and faithfulness. He is also believed to be one of the prophets who will testify for the believers on the Day of Resurrection.

Zephaniah is best known for proclaiming divine judgement and warning against religious and moral corruption in the Kingdom of Judah. According to the Book of Isaiah **(chapter 3)** Isaiah 3 opens with a declaration that "*God will bring punishment upon **Judah and Jerusalem** for*

their corruption and disobedience" Zephaniah's prophecies emphasise forthcoming events, including:

- The judgement of the Lord will descend on Judah and Jerusalem as a punishment for the awful degeneracy in religious life **(1:4–7a)**; it will extend to all classes of the people **(1:7b–13)**, and it will be attended with all the horrors of a frightful catastrophe **(1:14–18)**; therefore, repent and seek the Lord **(2:1–3)**.
- Not only Jerusalem, but the entire world is subject to judgement, including the Philistines, (4–7) Moabites, Ammonites, (8–11) Ethiopians, (12) Assyrians, and Ninevites (**Isaiah chapters 13–23**)
- With a prophetic glance at the Kingdom of God of the future, in which all the world unites and turns to God, the prosperity of the Messianic Kingdom will be enjoyed **(Isaiah 3:9–20)**.

Zephaniah's last warning materialised: in about 612 B.C., Allah (سُبْحَانَهُ وَتَعَالَى) made the Medes dominant over them. The Medes were a people who lived in modern-day Iran and Iraq. The Bible mentions them by name in the books of Daniel and Ezra. The Medes were one of three groups that comprised the Persian Empire, along with the Babylonians.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Dhul-Kifl (Ezekiel)

ذَا الْكِفْلِ عَلَيْهِ ٱلسَّلَامُ

(590–570 BCE)

Dhul-Kifl (**ذو الكفل**) is mentioned twice in the Qur'an as a righteous and patient servant of Allah. His name appears in: Surah al-Anbiyā':

وَإِسْمَـٰعِيلَ وَإِدْرِيسَ وَذَا ٱلْكِفْلِ ۖ كُلٌّ مِّنَ ٱلصَّـٰبِرِينَ ٨٥

21:85 ***And (We bestowed the same favour) upon Ishmael, Idris and Dhu al-Kifl, for they were all steadfast.*** **(al-Anbiyā)**

Zul-Kifl is not the name but the title of a righteous man, which literally means a (ذَّا ٱلْكِفْلِ) **man of luck**. Here it does not refer to worldly prosperity but to his high character and ranks in the Hereafter. He has also been mentioned by this title in Surah Suad.

وَٱذْكُرْ إِسْمَـٰعِيلَ وَٱلْيَسَعَ وَذَا ٱلْكِفْلِ ۖ وَكُلٌّ مِّنَ ٱلْأَخْيَارِ ٤٨

38:48 ***And remember Ishmael, Elisha, and Dhu al-Kifl. All were of the best.*** ***(Suad)***

Was Dhul al-Kifl a Prophet or a Righteous Man?

Islamic scholarship holds two views:

1. Majority view: Dhul al-Kifl was a prophet, since the Qur'an mentions him alongside other prophets.
2. Minority view: He was a pious and righteous man, not a prophet, because the Qur'an does not explicitly refer to him as a "messenger."

Both interpretations are recognised within Islamic tradition. Although the Qur'an gives no narrative, it highlights his virtues: **Patience** (ṣabr) and **Righteousness.** Being among the "**best**" and "**chosen**" servants of Allah These traits place him in the company of prophets like Ayyūb, Ismā'īl, and Idrīs.

There are different opinions about his identity and nationality. Some have regarded him as Zacharias (but this is not correct because Zacharias has been mentioned

separately in (verse 89). Others say that he was Elias, or Joshua, son of Nun, or Elisha, but this again is incorrect, because in (Surah Suad, Ayat 49) Elisha and Zul- Kifl have been mentioned as separate personalities. Some others say that he was Prophet Job's son, named Bishr, who succeeded him as Prophet.

Allamah Alusi says, "The Jews claim that he was Ezekiel who was appointed to Prophethood during the captivity (597 BC) of the Israelites and he performed his mission in a habitation by the side of the Chebar canal" which is located in ancient Mesopotamia, modern-day **Iraq**.

These conflicting opinions indeed confirm nothing. The modern commentators, however, are inclined to believe that he was Ezekiel, though there is no convincing argument about it. This opinion is sound because his description in this verse "that ***he was a patient and righteous man and was blessed by God***" is fully confirmed by the Book of Ezekiel. He was one of those people who had been taken prisoner by Nebuchadnezzer at the downfall of Jerusalem, who settled the Israeli exiles at Tel-abib by the river Chebar in Iraq.

In 594 BC, Ezekiel was raised to Prophethood when he was hardly 30, and he continued preaching the message of God (**تَوْحِيد**) to the exiled Israelites as well as to the iniquitous people and rulers of Jerusalem for full 22 years. In the 9th year of his mission, his wife whom he called "***the desire of his eyes***" died, but when the people came to mourn her death, he warned them of the wrath of God and the impending disaster. (**Book of Ezekiel Chapter 24: I5-21**). The Book of the Prophet Ezekiel in the Bible is one of those scriptures which appear to be genuine and divinely' inspired.

Dhu al-Kifl's exact identity remains a mystery. Scholars have theorised various connections. It is debatable whether Dhu al-Kifl was a Nabi (prophet) or a saint. Some believe he could be associated with biblical figures, most commonly Ezekiel.

His role might have included fasting during the day, night worship, and serving as a judge among people. The literal meaning of the name "Dhu al-Kifl" exceeded

expectations in his prayers, worship, and good deeds. Regardless of his identity, Dhu al-Kifl's wisdom and devotion inspire us to exceed expectations and seek Allah's pleasure.

Some traditions (not Qur'anic) claim his tomb is in Kifl, Iraq, near Najaf — a site historically associated with Ezekiel. This is part of Islamic tradition but not a confirmed fact.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Dhul Qarnayn

ذُوٱلْقَرْنَيْنعَلَيْهِ ٱلسَّلَامُ

(550 BC)

Dhul Qarnayn **(ذو القرنين)**, meaning "**The One with Two Horns**," has often been mistakenly identified, even by several classical commentators, with the Macedonian ruler Alexander the Great of the ancient Greek kingdom in the 4th century BCE. This association was largely based on Alexander's extensive military conquests and global influence. The word "**Great**" is simply a later honorific; his actual historical name was **Alexander III of Macedon**, and he does not correspond to the **Dhul Qarnayn** described in the Qur'an, who journeyed to the far west, the far east, and a northern region where he constructed a barrier to contain **Gog and Magog** (Ya'jūj and Ma'jūj)**.**

The Macedonian king had founded more than twenty cities, with Alexandria in Egypt being the most prominent one. His legacy includes cultural exchanges with Buddhism and Judaism. Hence, the characteristics of Macedonian do not match those of Dhul Qarnayn.

European historians claim that Aristotle tutored Alexander of Macedonia until the age of 16. His empire extended from the Adriatic Sea to the Indus River, in Pakistan. Some people believe that Alexander died in Multan (a city in Punjab) on a return journey to his homeland. Others say he died in Babylon, the city of Mesopotamia, in 323 BC.

In the Qur'anic narrative, Dhul Qarnayn is portrayed as a just and divinely supported ruler whom Allah (سُبْحَانَهُ وَتَعَالَى) empowered on earth. In terms of identities and timings, the story of Dhul Qarnayn (ذُو ٱلْقَرْنَيْن) could be reconciled with the stories of the "Sleepers of the Cave" and "Khidr" (عَلَيْهِ ٱلسَّلَامُ).

The Qur'an does not explicitly describe Dhul-Qarnayn as a prophet, nor does it mention that he received any revealed scripture. Instead, he is depicted as a righteous, divinely guided ruler whom Allah (سُبْحَانَهُ وَتَعَالَى) empowered and supported. Because the Qur'an does not name him directly, scholars throughout Islamic history have proposed various identifications, and his true identity has remained a subject of debate from early times. In more recent scholarship, many commentators have leaned toward identifying Dhul-Qarnayn with **Cyrus the Great**, the ancient Persian king. The events of his journeys are narrated in Surah al-Kahf.

وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا۟ عَلَيْكُم مِّنْهُ ذِكْرًا ٨٣

18:83 (O Muhammad), ***they ask you about Dhu al-Qarnayn. Say: "I will give you an account of him."***

Verse (18:83) is the opening of the Dhul-Qarnayn narrative. These stories illustrate: Justice, Power guided by faith, Humility before Allah, Protection of the weak, The limits of human authority.

The people of Makkah consulted the People of the Book in order to test the prophethood of Muhammad ﷺ, and were instructed to ask him about three matters: a mysterious world-travelling king (Dhul Qarnayn), the youths of the cave, and the nature of the soul. They posed these questions to the Prophet ﷺ, and Surah al-Kahf was revealed addressing all three.

إِنَّا مَكَّنَّا لَهُۥ فِى ٱلْأَرْضِ وَءَاتَيْنَـٰهُ مِن كُلِّ شَىْءٍ سَبَبًا ٨٤

18:84 ***We granted him power in the land and endowed him with all kinds of resources.***

According to classical tafsīr, Allah (سُبْحَانَهُ وَتَعَالَى) gave Dhul-Qarnayn power, stability, and authority over vast regions. He had the ability to travel freely across the land. His rule was firm, just, and supported by divine help. "…***We granted him power in the land*** (**سَبَبًا**) "sabab" The word sabab means a means, a path, a method, A resource, a way to achieve an objective.

Tafsīr Ibn Kathīr explains that Allah gave him the means to accomplish whatever he needed—knowledge, resources, strategy, and capability.

18:85 So he followed a way. **فَأَتْبَعَ سَبَبًا**

This verse continues the story of Dhul-Qarnayn, after Allah (سُبْحَانَهُ وَتَعَالَى) tells us in (18:84) that He granted him power and the means to achieve great things. In other words, Dhul-Qarnayn used the means Allah gave him and began his first great journey,

حَتَّىٰٓ إِذَا بَلَغَ مَغۡرِبَ ٱلشَّمۡسِ وَجَدَهَا تَغۡرُبُ فِي عَيۡنٖ حَمِئَةٖ وَوَجَدَ عِندَهَا قَوۡمٗاۗ قُلۡنَا يَٰذَا ٱلۡقَرۡنَيۡنِ إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمۡ حُسۡنٗا ٨٦

18:86 Until, when he reached the setting place of the sun, he found it setting in a spring of dark mud, and he found near it a people. We said: 'O Dhul-Qarnayn, either you punish them or treat them with kindness.'

He travelled to the furthest western point reachable on land, where the sun appeared to set into a body of water or muddy spring. According to Ibn 'Abbās: The spring is described as black, muddy, and hot.

Who were the people he found there? They were disbelievers living in the far west. They were morally corrupt and in need of guidance. This sets the stage for Dhul-Qarnayn's first test as a ruler.

Allah says: "***Either punish them or treat them with kindness***." This means, Dhul-Qarnayn was given authority and freedom of judgment. He could punish wrongdoing or show mercy. Allah is testing his justice, not his military power. This is the first of three moral tests in his journeys.

قَالَ أَمَّا مَن ظَلَمَ فَسَوۡفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُۥ عَذَابٗا نُّكۡرٗا ٨٧

18:87 He said: 'As for one who does wrong, we will punish him; then he will be returned to his Lord, and He will punish him with a terrible punishment.'

This verse records Dhul-Qarnayn's response after Allah (سُبْحَانَهُ وَتَعَالَى) gave him authority over the people he encountered in the far west ***(18:86)***. "***We will punish him***…" Dhul-Qarnayn would punish criminals and oppressors in this world. As per Ibn 'Abbās, Dhul-Qarnayn punished them "by killing them" when necessary. This shows he was a just ruler, not a tyrant — he punished wrongdoing to protect society. "***Then he will be returned to his Lord***…" This shifts the focus from earthly justice to divine justice. Dhul-Qarnayn

acknowledges that his authority is limited. That is, after death, every soul returns to Allah (سُبْحَانَهُ وَتَعَالَى) for the ultimate judgment.

"***And He will punish him with a terrible punishment***."
According to Ibn ʻAbbās: A punishment "with awful punishment" in the Hereafter. This highlights the Qur'anic principle. That is, earthly punishment is temporary; divine punishment is ultimate.

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا فَلَهُۥ جَزَآءً ٱلْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُۥ مِنْ أَمْرِنَا يُسْرًا ٨٨

18:88 But as for one who believes and does righteousness, he will have a reward of Paradise, and we will speak to him from Our command with ease.

This verse completes Dhul-Qarnayn's response to the people he met in the far west. After explaining how he deals with wrongdoers (18:87), he now explains how he treats the righteous.

"***But as for one who believes and does righteousness…***" This refers to those who have faith in Allah (سُبْحَانَهُ وَتَعَالَى) and live morally upright lives. It includes both, Belief (īmān), Good deeds (ʻamal ṣāliḥ). Dhul-Qarnayn distinguishes between faithful, righteous people and wrongdoers.

"***He will have the best reward (al-ḥusnā)***" Al-ḥusnā means the best possible reward, which is Paradise. Dhul-Qarnayn promises worldly kindness and acknowledges Allah's eternal reward.

"***And we will speak to him from Our command with ease***." This part has two layers:

1. Dhul-Qarnayn will treat the righteous with gentleness. That is, He will give them easy, fair, and kind treatment. He will not burden them or deal with them harshly.
2. Allah will grant them ease in this world and the next Quran Gallery explains that this verse reflects a divine principle: **Faith + righteous action = ease (yusrā)** in this life and the next

18:89 Then he followed a way. (ثُمَّ أَتْبَعَ سَبَبًا)

This verse marks the beginning of Dhul-Qarnayn's second major journey — this time towards the East. "***Then he followed a way***" means he took another

route or path. Ibn Kathīr: After completing his mission in the West, he travelled eastward, subjugating nations and calling them to Allah along the way. (سَبَبًا) "sabab" means that Allah (سُبْحَانَهُ وَتَعَالَى) had granted him all the necessary resources to accomplish his missions.

حَتَّىٰٓ إِذَا بَلَغَ مَطۡلِعَ ٱلشَّمۡسِ وَجَدَهَا تَطۡلُعُ عَلَىٰ قَوۡمٖ لَّمۡ نَجۡعَل لَّهُم مِّن دُونِهَا سِتۡرٗا

18:90 Until, when he came to the rising of the sun, he found it rising on a people for whom We had not made against it any shield.

"…***rising of the sun***…"" This is the second major journey after his western expedition. Dhul-Qarnayn travelled as far east as humanly possible. It refers to a region where the sun rises directly over the people, with no mountains, trees, or buildings to block it.

Dhul-Qarnayn encountered a community very different from those he met in the West. The Qur'an highlights only what he *observes* about them, without mentioning their beliefs or how he dealt with them. Although the Qur'an does not name them, the tafsīr literature describes them as a primitive people living on a flat, open plain with no houses or tents, fully exposed to the sun. Some reports mention that they sheltered in underground tunnels at sunrise and emerged only when the sun had risen high.

Their lack of shelter reflects the diversity of human societies — not all civilizations develop the same technologies or ways of living. It also illustrates Allah's varied forms of provision: some communities survive with minimal material protection, yet Allah sustains them.

Meeting such a people may also have been a test for Dhul-Qarnayn, demonstrating how he would respond to a vulnerable and undeveloped society.

The people mentioned in the verse (18:90) above were not a special or supernatural nation. They were simply a primitive community living without shelter. Nothing in the Qur'an or tafsīr suggests they still exist today in that same form.

كَذَٰلِكَۖ وَقَدۡ أَحَطۡنَا بِمَا لَدَيۡهِ خُبۡرٗا

18:91 Thus. And We had encompassed all that he had in knowledge.

Verse (18:91) says that Dhul-Qarnayn's eastern journey happened exactly as described, and that Allah fully knew everything he possessed — his power, resources, and actions. It reminds us that even the greatest rulers operate under Allah's knowledge and authority.

18:92 Then he followed a way. **(ثُمَّ أَتْبَعَ سَبَبًا)**

This verse marks the beginning of Dhul-Qarnayn's third and final journey — the one that will lead him to the region of **Gog and Magog** (***Ya'jūj and Ma'jūj***).

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا

18:93 Until, when he reached a place between the two barriers, he found beside them a people who could hardly understand speech.

Advancing from one land to the next, Dhul Qarnayn eventually reached a remote region at the very edge of the civilised world. Beyond this point lay a harsh and primitive territory inhabited by people who lacked proper shelter and lived in a state of great vulnerability. The Qur'an describes this moment with the words: **"*Until he reached between the two mountains*…"** — a reference to the ***two barriers***. The tafsīr sources describe **السَّدَّيْنِ** (as-saddayn) as:

- Two large mountains forming a natural pass or gap Located in a remote northern region.
- Beyond the lands of the Turks, according to al-Jalalayn.
- This is the region where Gog and Magog (Ya'jūj and Ma'jūj) used to emerge and cause corruption.

These two mountains are often understood to be part of the range stretching between the **Caspian Sea and the Black Sea**, since the lands beyond this region were associated with the tribes of **Gog and Magog**.

The Qur'an describes the inhabitants of that region as "***a people who could hardly understand any speech***." This indicates that communication with them was extremely difficult: their language was unfamiliar to Dhul Qarnayn and his companions, and because of their isolation and lack of exposure to wider civilisation, they neither understood foreign tongues nor were understood by others.

The verse continues, "He found beside them a people…" referring to a community living at the foot or near

side of the two mountains. Although the Qur'an does not name them, the tafsīr literature portrays them as a remote and isolated group dwelling in a rugged, mountainous area. They were particularly vulnerable to the raids of Gog and Magog — fierce tribes from northeastern Asia who, throughout history, had repeatedly swept into settled kingdoms and empires across Asia and Europe, leaving destruction in their wake. Ibn Kathīr notes that this verse marks the beginning of Dhul Qarnayn's arrival in the land where he would ultimately construct the great barrier.

قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا

18:94 ***They said: 'O Dhul-Qarnayn, indeed Gog and Magog are corrupters in the land. So may we pay you a tribute, that you might build a barrier between us and them?***

The people Dhul-Qarnayn met between the two mountains ***(18:93)*** are speaking here. They were a remote, vulnerable community living near the region, struggling to defend themselves against Gog and Magog (*Ya'jūj and Ma'jūj*). The tafsīr sources describe Gog and Magog as: Extremely destructive tribes. They raided villages, destroyed crops, stole food, and killed people.

According to Ibn 'Abbās, *Ya'jūj and Ma'jūj* were two large human tribes descended from Yāfith (Japheth), one of Noah's three sons. They repeatedly attacked the people living near the mountain pass. In Dhul-Qarnayn the vulnerable people saw someone who could help them out against the onslaught from *Ya'jūj and Ma'jūj* and made him offer **خَرْجًا** (kharj), ***"…may we pay you a tribute…?"*** They ask Dhul-Qarnayn to construct a sadd (**سَدًّا**)—a barrier, dam, or fortification. This request sets the stage for "the famous iron and copper wall," one of the most dramatic engineering feats in the Qur'an.

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا

18:95 ***He said: 'That in which my Lord has established me is better*** [than what you offer]***, so help me with strength; I will make between you and them a barrier.'***

When the people offered him kharj (payment/tribute) to build a barrier against Gog and Magog, Dhul-Qarnayn responded, "***What my Lord has established me in is better***." According to the tafsīr by Ibn Kathīr, Dhul-Qarnayn tells them that Allah's gifts—power, authority, and resources—are better than any payment they could offer. According to Ibn 'Abbās: "*The dominion my Lord has given me is better than your reward*." In other words, Dhul-Qarnayn does not exploit their desperation. He does not take advantage of their fear, and he refuses wealth and shows sincerity in his leadership. He acts purely for justice and service—not personal gain. Instead, he asks the community to help him with their labor, (**فَأَعِينُونِي بِقُوَّةٍ**) "***Help me with strength.***" He wanted them to participate in the construction of the wall so they would value and protect it.

This also shows that a true leader empowers the people. He teaches them responsibility. He builds with them, not over them. It is leadership through cooperation, not domination.

"***I will make between you and them a barrier***." The word used is **رَدْمًا** (radman): a fortified barrier, sealed structure, stronger than a simple wall. This introduces the famous iron and copper barrier that will be described in the next verses.

آتُونِي زُبَرَ الْحَدِيدِ ۖ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انفُخُوا ۖ حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا

18:96 Bring me blocks of iron." Then, when he had filled up the space between the two mountain walls, he said, "Blow!" until when he had made it like fire, he said, "Bring me molten copper to pour over it.

"***Bring me blocks of iron***" — the construction begins. Here, Dhul-Qarnayn is using technology, not magic. The wall is a real engineering project, not a supernatural miracle. "***Until he had levelled the gap between the two mountain sides***"

The phrase بَيْنَ الصَّدَفَيْنِ refers to the two mountain flanks. The narrow pass between them. Dhul-Qarnayn filled this gap with layered iron blocks. This created a massive

iron structure reinforced by heat, anchored between two mountains. "***He said: Blow***!" — heating the iron Dhul-Qarnayn ordered the workers to use bellows to heat the iron. They blew air into the fire until the iron became red-hot, glowing like fire itself. "***Bring me molten copper to pour over it***" After the iron was heated, Dhul-Qarnayn poured molten copper "**قِطْرً**" (qiṭr) over the iron structure. This sealed the iron, creating a corrosion-resistant, impenetrable alloy. This is advanced engineering for the ancient world. What this verse shows:

1. Dhul-Qarnayn used real engineering Iron blocks + fire + bellows + molten copper = a technologically sophisticated barrier.
2. The wall was a human effort using God-given means Not a miracle, but a divinely guided project.
3. The barrier was designed to be impenetrable. Too smooth to climb, too strong to break and sealed against corrosion.

فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا

18:97 ***So they were unable to scale it, nor were they able to pierce it.***

Refers to Gog and Magog (Ya'jūj and Ma'jūj) — the destructive tribes mentioned in the previous verse (18:94), could not climb over it, could not dig through it. "***They could not scale it***" The wall was too tall and too polished to climb. The copper coating ***(18:96)*** made the surface smooth and Slippery, impossible to grip. "***Nor could they pierce it***", i.e., Its strength and compactness made tunnelling impossible.

The wall's purpose is now complete. This verse confirms: (a) The barrier worked (b) Gog and Magog were completely blocked. (c) Dhul-Qarnayn's engineering succeeded. (d) The vulnerable people were protected.

قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّي ۖ فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۖ وَكَانَ وَعْدُ رَبِّي حَقًّا

18:98 ***He said: 'This is a mercy from my Lord. But when the promise of my Lord comes, He will make it level, and the promise of my Lord is ever true.'***

"***This is a mercy from my Lord***" — After completing the massive iron-and-copper barrier, Dhul-Qarnayn declares:

The wall is not my achievement — it is Allah's mercy. The verse also shows Dhul-Qarnayn's character: (a) He does not take credit (b) He attributes success to Allah, and (c) He sees protection of the weak as divine mercy.

"When the promise of my Lord comes…" This refers to the end-times release of Gog and Magog, i.e., they will eventually break free, "***near the time of the Resurrection***". This is the same event described in Surah al-Anbiyā'

حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ

21:96 ***until Gog and Magog are let loose, and begin swooping from every mound,***

So, the wall is temporary, not eternal. Ibn 'Abbās says: Allah will "***break it***" when the time comes. "***He will make it level (dakkā')***" — The word **دَكَّاءَ** (dakkā') means: Flattened, Crushed, Reduced to rubble, Levelled with the ground. This means: (a) The wall will not be breached by human effort (b) It will collapse only by Allah's command (c) Its destruction is part of the end-times sequence. (d) "***The promise of my Lord is true***" (**وَكَانَ وَعْدُ رَبِّي حَقًّا**). That is, Allah's decree is certain. The end-times events will unfold exactly as foretold.

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا

18:99 ***And We will leave them that Day surging over each other, and the Horn will be blown, and We will gather them together.***

In recounting the story of Dhul Qarnayn, verse ***(18:99)*** serves as a clear indication of the Day of Resurrection. According to Ibn 'Abbās, the pronoun **"*them*"** refers to **Gog and Magog** when they finally break free. The verse describes the moment **after the barrier collapses *(18:98)***, unleashing a scene of overwhelming chaos. The phrase **"*We will leave them surging over each other*"** depicts them rushing, colliding, and overflowing like waves — a vast, uncontrollable human flood marked by sheer numbers and frantic movement.

At this point in the narrative, a natural question arises: **does this wall still exist today?** The short answer

is, its exact location is unknown, and there is no confirmed evidence that the wall still exists in a recognisable form.

The Qur'an describes the wall but not the geographical name, only the description of a mountain pass. Because of this, scholars have proposed regions such as:
The Caucasus Mountains, especially the passes between the Caspian Sea and the Black Sea
The Darial Pass or Daryal Gorge
The Caspian Gates near modern-day Iran.

But none of these identifications are confirmed.

What happened to the wall? The Qur'an says it will be destroyed. The verse (18:98) of Surah al-Kahf above records Dhul-Qarnayn saying that the wall is a mercy from Allah, but when Allah's promise comes, He will flatten it:
"…***when the promise of my Lord comes, He will make it level***." This means:

✓ The wall was never meant to last forever
✓ It will collapse by Allah's command
✓ Its destruction is linked to the release of Gog and Magog

The end of the world will be signalled by the release of Gog and Magog from behind the barrier.

Does the wall still exist today?

Based on the sources, there is no confirmed archaeological structure today that matches the Qur'anic description. No known wall made of iron blocks sealed with molten copper has been found. No site is universally accepted by historians or Muslim scholars.

The Qur'an states the wall will be destroyed when Allah's decree arrives.

حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ

21:96 until Gog and Magog are let loose, and begin swooping from every mound. (*ai'Anbya*)

Narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "*Gog and Magog people dig every day until, when they can almost see the rays of the sun, the one in charge of them says: "Go back and we will dig it tomorrow." Then Allah puts it back, stronger than it was before* (this will continue) *until, when their time has come, and Allah wants to send them against the people, they will*

dig until they can almost see the rays of the sun, then the one who is in charge of them will say: "Go back, and we will dig it tomorrow if Allah wills.' So, they will say: "If Allah wills." Then they will come back to it and it will be as they left it. So, they will dig and will come out to the people, and they will drink all the water. The people will fortify themselves against them in their fortresses. They will shoot their arrows towards the sky and they will come back with blood on them, and they will say: "We have defeated the people of earth and dominated the people of heaven." Then Allah will send a worm in the napes of their necks and will kill them thereby.'" The Messenger of Allah (ﷺ) *said: "By the One in Whose Hand is my soul, the beasts of the earth will grow fat on their flesh*." (Sunan Ibn Majah Vol. 5, Book 36, Hadith 4080)

According to Genesis (Chapter 10), Gog and Magog were the descendants of Japheth, one of Noah's three sons, is considered the ancestor of several people. The Bible lists several peoples as his descendants:

- Gomer: Associated with the Armenians.
- Magog: Linked to the Scythians.
- Madai: Ancestor of the Medes.
- Javan: Representing the Greeks.
- Tubal: Possibly connected to the Tibarenians.
- Meshech: Associated with the Moschians.
- Tiras: The identity of this group remains uncertain.

In Islamic tradition, **Japheth** is regarded as the ancestor of Gog and Magog (يأجوج و مأجوج), as well as several major Eurasian peoples, including the Turks, Khazars, Chinese, and Mongols. His descendants are believed to have spread widely across Asia, Europe, and later even North America through migration and colonization.

According to the Book of Ezekiel **(chapters 38–39)**, Gog and Magog inhabited the regions of Meshech (identified by some with Moscow) and Tubal (Tubalsek). The Jewish historian Josephus identified them with the Scythians, whose territories extended north and east of the Black Sea.

The early Christian scholar Jerome of Stridon likewise stated that Magog dwelled in the lands north of the Caucasus, near the Caspian Sea.

The people oppressed by Gog and Magog are not described in detail, but they were evidently poor, vulnerable, and lacking even basic shelter. They offered to pay Dhul Qarnayn for his help, but he refused, explaining that it was his duty as a ruler to protect them and that he could not impose additional taxes. Instead, he asked only for their physical labour in constructing the barrier.
Dhul Qarnayn also cautioned that although he built the strongest wall possible, it would not endure forever. It would stand only for as long as Allah willed, and when the time of Allah's promise arrives—near the Day of Resurrection—the barrier would collapse, and no earthly power would be able to preserve it.

Historically, no conclusive evidence has established who actually built this wall. Muslim historians and geographers attribute it to **Dhul-Qarnayn**, as the surviving remains in the region closely match the Qur'anic description.

Both Ibn Jarir al-Tabari and Ibn Kathir record accounts related to the wall, and Yaqut mentions in Muʿjam al-Buldan that after the conquest of Azerbaijan, ʿ**Umar ibn al-Khattab** sent Suraqah ibn ʿAmr on an expedition to Derbent in the year 22 A.H. Suraqah appointed ʿAbd al-Rahman ibn Rabiʿah as commander of the vanguard. When ʿAbd al-Rahman advanced into Armenia, its ruler Shehrbraz surrendered without resistance.

Later, as ʿAbd al-Rahman moved toward Derbent, Shehrbraz informed him that he had already obtained detailed information about the wall of Dhul-Qarnayn from a man familiar with its history and features. These reports are preserved in *Tabari* **(Vol. III, pp. 235–239),** ***al-Bidayah wa'n-Nihayah*** **(Vol. VII, pp. 122–125)**, and *Muʿjam al-Buldan* under the entry Bāb al-Abwāb (Derbent).

Two centuries later, both Yaqut and Ibn Kathir recorded extensive observations from an expedition of fifty men led by **Sallām al-Tarjumān**, who travelled specifically to examine the wall of Dhul-Qarnayn. Their journey took

them from Samarra to Tiflis (modern Tbilisi), then through as-Sarīr and al-Lān, eventually reaching Filanshah and entering the Caspian region. At last, they arrived in **Derbent, where they reported seeing the wall themselves**. [AlBidayah Vol. II, p. 111, Vol. VII, pp. 122-125; Mu jam-ul-Buldan: under Bab-ulAbwab].

بسم الله الرحمن الرحيم

Zachariah
زكريا عَلَيْهِ ٱلسَّلَامُ
~1st century BCE

Zechariah (عَلَيْهِ ٱلسَّلَامُ) was a prophet and priest, the son of Berechiah and grandson of Iddo, living in the post-exilic era after the Jews returned from Babylonian captivity. His prophetic ministry began around 520–518 BCE, during the second year of the reign of Darius the Great.

In Islam, **Zakariya (زكريا)** is honoured as a **prophet of Allah** and the father of **Prophet Yahya (عَلَيْهِ ٱلسَّلَامُ)**—known in the Christian tradition as John the Baptist. He is mentioned by name seven times in the Qur'an, particularly in Surah Maryam, Surah Aal-'Imran, and Surah al-Anbiyaa. Islamic teachings portray him as a righteous servant of Allah (سُبْحَانَهُ وَتَعَالَى), marked by humility, devotion, and patience, and entrusted with the guardianship of Maryam (Mary).

Islamic sources trace Zakariya's lineage back to **Prophet Dawud (عَلَيْهِ ٱلسَّلَامُ)**. He lived in Jerusalem, within the region of Palestine, and belonged to a priestly family serving in the Second Temple. Despite his noble role, he earned his livelihood through honest manual work, particularly carpentry, as mentioned in authentic hadith. His priestly duties included teaching, worship, and maintaining the sanctity of the Temple.

Zakariya's connection to Maryam is central to his story. As her guardian, he witnessed the **miraculous provisions** that appeared in her private chamber—signs that deepened his faith. These wonders inspired him to pray for a child of his own, even though he was advanced in age and his wife was barren. Zakariya prayed:

رَبِّ لَا تَذَرْنِى فَرْدًا وَأَنتَ خَيْرُ ٱلْوَٰرِثِينَ

21:89 "My Lord, do not leave me alone, though You are the best of inheritors."

Allah (سُبْحَانَهُ وَتَعَالَى) accepted Zakariya's heartfelt prayer and granted him a miraculous son, **Yahya (عَلَيْهِ ٱلسَّلَامُ)**—described in the Qur'an as noble, pure, and a prophet. Zakariya's life stands as a timeless example of faith, steadfastness, and complete trust in Allah's mercy.

Classical Islamic historical sources also recount that **Zakariya was martyred**, reportedly sawn in half by his enemies. While this detail is not mentioned in the Qur'an, it is preserved within early Islamic literature.

Biblical traditions differ regarding Zachariah's ancestry. One view holds that he was Mary's paternal uncle, with Mary's mother **Hannah (St. Anne)** and her sister **Elizabeth**—the mother of John the Baptist—possibly being cousins (والله أعلم).

There are also conflicting reports about Zachariah's mother:

1. **Jewish sources** identify her as Jehoshabeath (Jehosheba), daughter of King Jehoram of Judah and sister of King Ahaziah **(2 Kings 11:1–21; 2 Chronicles 22:10–23:21)**.
2. **Christian sources** state that his mother was Sophia (Sapientia), daughter of Hilkiah, the high priest who discovered the Book of the Law during the reign of King Josiah of Judah (2 Kings 22:1–20; 2 Chronicles 34:1–28).

In any event, Zachariah was not merely Mary's guardian; he had also brought her up as his daughter. When Mary had reached the age of discretion, she was admitted into the sanctuary of the Temple (Jerusalem), where she worshipped Allah (سُبْحَانَهُ وَتَعَالَى) day and night (**ما شاء الله**).

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ ۙ وَجَدَ عِنْدَهَا رِزْقًا ۚ قَالَ يٰمَرْيَمُ اَنّٰى لَكِ هٰذَا ؕ قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ

3:37 Whenever Zechariah entered upon her in the sanctuary, he found her with provision. He said, "O Mary, where did you get this from?" She said, "It is from Allah; Allah provides to whom He wills without reckoning."

The verse ***(3:37)*** describes how Allah nurtured Maryam with special care, accepted her devotion, and

provided her with miraculous sustenance. Every time Zakariya entered her chamber, he found provisions that no human had delivered. When he asked her where they came from, she replied: (هُوَ مِنْ عِندِ ٱللَّهِ ۖ إِنَّ ٱللَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ) ***"It is from Allah. Indeed, Allah provides for whom He wills without measure."***

According to classical tafsīr, Zakariyya had long desired a child but refrained from asking due to his old age and his wife's barrenness. However, when he witnessed **Maryam receiving miraculous provisions**—food appearing out of season—he realised that the One who provides sustenance beyond natural causes can also grant a child beyond natural cause. Thus, the verse begins with هُنَالِكَ ("thereupon / at that moment"), linking his prayer directly to witnessing Maryam's miracle.

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ

3:38 Then and there Zakariyya called upon his Lord, saying: 'My Lord, grant me from Yourself a pure and righteous offspring. Truly, You are the Hearer of all supplication.'"

Zakariyya does not simply ask for a child; he asks for: (ذُرِّيَّةً طَيِّبَةً) **"*A pure, righteous offspring*."** This indicates that he wanted not just a child, but a *morally upright* child, who would inherit prophethood and continue the spiritual mission.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Yahya
يحيىٰ عَلَيْهِ ٱلسَّلَامُ
(John the Baptist)
~1st century CE

Prophet **Yahya ibn Zakariya (يَحْيَىٰ ٱبْن زَكَرِيَّا)**—known in Christianity as **John the Baptist**—is a revered prophet in Islam. He is honoured for his purity, devotion, and unwavering obedience to Allah (سُبْحَانَهُ وَتَعَالَى). Sources describe him as a prophet sent specifically to guide the Children of Israel.

Yahya (عليه السلام) was the miraculous son of Prophet Zakariya (عليه السلام) "Zechariah" and his wife, who conceived him in old age after years of barrenness. He was the maternal cousin of Prophet Isa (Jesus) عليه السلام. Yahya's birth was a direct answer to Zakariya's heartfelt prayer for a righteous heir. The Qur'an emphasises that Yahya was given wisdom and spiritual maturity from childhood.

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُۥ ۖ قَالَ رَبِّ هَبْ لِى مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ ٱلدُّعَآءِ ٣٨
فَنَادَتْهُ ٱلْمَلَـٰٓئِكَةُ وَهُوَ قَآئِمٌ يُصَلِّى فِى ٱلْمِحْرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ ٱللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ ٱلصَّـٰلِحِينَ ٣٩
قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَـٰمٌ وَقَدْ بَلَغَنِىَ ٱلْكِبَرُ وَٱمْرَأَتِى عَاقِرٌ ۖ قَالَ كَذَٰلِكَ ٱللَّهُ يَفْعَلُ مَا يَشَآءُ ٤٠

3:38-40 ***Thereupon Zechariah prayed to his Lord; he said, "My Lord, bestow on me good offspring from Your presence; You are the Hearer of Prayers." Then the angels called out to him, as he stood praying in the sanctuary: "Allah gives you good news of Yahya*** (John)***; confirming a Word from Allah, and honourable, and moral, and a prophet; one of the upright." He*** (Zechariah) ***said, "My Lord, how will I have a son, when old age has overtaken me, and my wife is***

barren?" He said, "Even so, Allah does whatever He wills." (Surah al-i-Imran)

The All-Hearing, Most Merciful, answered Zachariah's plea for a child. His wife, Elizabeth, conceived in her old age—at a time when childbirth was medically impossible—and she gave birth to a son who was named **John the Baptist**.

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا

19:15 And peace be upon him the day he was born, the day he dies, and the day he is raised alive.

Allah Himself sends **salām** upon Yaḥyā at three critical moments:

- **the day he was born**
- **the day he will die**
- **the day he will be resurrected**

The Qur'an, in this verse ***(19:15)*** declares that Prophet **Yaḥyā (عليه السلام)** is blessed with divine peace at birth, death, and resurrection—an honour granted only to the most purified servants of Allah.

Ibn Kathīr explains that this verse highlights Yaḥyā's purity, righteousness, and special status among prophets. It also implies that Allah taught him the **Tawrah** and raised him as a model of piety from childhood. Later in the same surah Maryam ***(19:33)***, **ʿĪsā (عليه السلام)** speaks similar words about himself. The parallel shows:

- both prophets were born miraculously
- both were protected by Allah
- both were honoured in life, death, and resurrection.

The New Testament recounts John's story across several books, beginning during the rule of **Herod Antipas**, the Jewish ruler of Judaea. Commentators differ regarding Zachariah's lineage: some maintain that he was a descendant of **Aaron**, the brother of Moses, while others hold that his wife Elizabeth was Aaron's daughter. Regardless of these differing views, both Zachariah and Elizabeth are described as righteous and devout before God.

These accounts appear in the Gospels of **Matthew (chapters 3, 11, 14), Mark (1 and 6),** and **Luke (1 and 3)**. The Holy Qur'an refers to **Isa (عَلَيْهِ ٱلسَّلَامُ)**—Jesus—as a

*"**Command from Allah**,"* and both John the Baptist and Jesus were born through **miraculous, divinely-ordained circumstances**. Among the Qur'anic chapters, **Surah Maryam** offers the most concise and moving narration of the story of John.

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ٢
إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا ٣
قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ٤
وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ٥
يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا ٦
يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ٧

19:2-7 A mention of the mercy of your Lord towards His servant <u>Zechariah</u>. When he called on his Lord, a call-in seclusion. He (Zachariah) ***prayed, "O my Lord! My very bones have become rotten, and my head is glistening with age. My Lord! I have never been disappointed in my prayer to Thee. I now fear*** (the consequences of) ***the evil ways of my kinsmen after me, and my wife is barren! I, therefore, pray Thee to bless me by Thy grace with a successor, who may inherit my heritage and that of the descendants of Yaqub; and O Lord, make him a desirable person."*** (Allah answered Zachariah prayers) ***"O Zachariah, We give you the good news of a son, who will be called Yahya*** (John)***. <u>We have not created any other man of this name before</u>."***

Although Zachariah's wife, Elizabeth, was barren, both she and Zachariah were also advanced in age. Concerned about who would carry forward his spiritual legacy, Zachariah prayed for a righteous heir. As chief of the Abiah priestly division, he was responsible for burning incense in the Temple. On one such occasion, while performing his duties, the angel **Gabriel (عَلَيْهِ ٱلسَّلَامُ)** appeared to him, standing on the right side of the incense altar. Zachariah was initially startled, but Gabriel reassured him, saying that his prayer had been heard by Allah (سُبْحَانَهُ وَتَعَالَى).

Interestingly, the Bible does not explicitly mention the content of Zachariah's prayer.

According to the Gospel of Luke, Prophet Yahya (عَلَيْهِ ٱلسَّلَامُ) was about six months older than Prophet Isa (عَلَيْهِ ٱلسَّلَامُ). Their mothers, Elizabeth and Mary, are described as relatives—though it is unclear whether this refers to a direct blood relationship or a broader spiritual kinship.

Yahya received his prophetic mission at the age of thirty. The Gospel of John records that he began preaching in the region of Jordan, calling people to the worship of Allah (سُبْحَانَهُ وَتَعَالَى), the One God (**تَوْحِيد**) "Tawḥīd". He described himself as *"a voice crying in the wilderness: make straight the way of the Lord"* **(John 1:23)**.

Mark **(1:4–5)** relates that John baptised in the wilderness and preached repentance, urging people to turn away from sin. Crowds from Judaea and Jerusalem came to him, confessing their sins and receiving baptism in the Jordan River.

Matthew **(3:2–4)** describes Yahya's message as a call to repentance, announcing that *"the kingdom of heaven is at hand."* His simple lifestyle reflected his ascetic nature: he wore garments of camel hair with a leather belt, and his food consisted of locusts and wild honey.

Both Matthew **(9:14)** and Luke **(5:33; 11:1)** note that Yahya emphasised **fasting** and **prayer**. He was fearless in confronting the moral corruption of the ruling elite, a stance that earned him hostility. Matthew **(3:7–10)** recounts how he rebuked the **Pharisees** and **Sadducees**—religious authorities among the Israelites—calling them a "**brood of vipers**" when they approached him for baptism, warning them of the consequences of hypocrisy and insincere repentance.

The Pharisees were an ancient Jewish group that significantly influenced the development of rabbinic Judaism. Their name likely comes from the Hebrew word prushim, meaning "separated ones."
The Sadducees were a Jewish priestly sect that thrived for about two centuries until the destruction of the Second Temple in 70 CE.

In fulfilling his mission of calling people to the truth of **Tawḥīd (تَوْحِيد)**, **Yahya (عَلَيْهِ ٱلسَّلَامُ)** was deeply troubled by the moral corruption spreading through the land. One of the most prominent examples was the conduct of **Herod Antipas**, who was living unlawfully with the wife of his own brother, Philip. When Yahya (عَلَيْهِ ٱلسَّلَامُ) openly condemned this and other wrongs, Herod had him arrested and imprisoned. Yet, despite Yahya's fearless criticism, Herod continued to respect him for his piety and integrity, and he was wary of the high esteem in which the people held him.

Herod Antipas (c. 20 BC–c. 39 AD) was a first-century ruler of **Galilee and Perea**. The New Testament refers to him as both *"Herod the Tetrarch"* and *"King Herod."* Although technically a tetrarch—ruler of a quarter—he exercised considerable authority. He is remembered largely for his involvement in the events surrounding the deaths of **Yahya (عَلَيْهِ ٱلسَّلَامُ)** and **Isa (عَلَيْهِ ٱلسَّلَامُ)**, as recorded in Matthew **(14:1–12)**.

Herod's wife, **Herodias**, resented Yahya (عَلَيْهِ ٱلسَّلَامُ) for awakening the people's moral conscience. She feared that his teachings cast women like herself in a negative light and harboured a deep hostility toward him, seeking an opportunity to bring about his death.

That opportunity arose during a banquet held for Herod's birthday. Herodias's daughter, **Salome**, from her previous marriage, performed a dance that greatly pleased the king. In his intoxicated delight, he rashly promised to grant her whatever she asked. Unsure of what to request, the girl consulted her mother, who urged her to demand the death of Yahya (عَلَيْهِ ٱلسَّلَامُ).

Obeying her mother, Salome presented the request to Herod. Though distressed by her demand, Herod felt bound by the public oath he had made and feared losing face before his guests. Reluctantly, he ordered that Yahya (عَلَيْهِ ٱلسَّلَامُ) be executed in prison, and the grim request was fulfilled. **(Mat. 14:3–12, Mark 6:17–29, Luke 3:19–20)**.

Baptism

The term **“baptism”** refers to a ceremonial immersion in water, or the application of water, used as an initiatory rite or sacrament within the Christian Church. Its roots, however, lie in an older Jewish practice in which converts to Judaism were given a ritual bath symbolising purification and the beginning of a new spiritual life. The act was understood to represent the washing away of past sins.

From an Islamic perspective, physical washing alone does not remove sin. True repentance arises from **inner sincerity**, not from external rites. Over time, Christian tradition expanded the practice to include the baptism of infants—long before they had the capacity to commit sin—reflecting a theological development distinct from its earlier Jewish form.

Most Christian scholars maintain that **John the Baptist** baptised **Jesus**, a detail that raises theological questions about the nature of sin and prophetic purity within Christian doctrine. In Islam, however, prophets—including **Isa (عَلَيْهِ ٱلسَّلَامُ)**—are regarded as protected from sin, and no ritual is needed to cleanse them.

Islam teaches that forgiveness is granted directly by Allah (سُبْحَانَهُ وَتَعَالَى), without intermediaries. Ritual confession or absolution through another person holds no spiritual weight. Repentance must come from the heart, through sincere remorse, amendment of behaviour, and a direct turning back to Allah. In Surah Baqarah, Allah (سُبْحَانَهُ وَتَعَالَى) says:

١٣٨ صِبْغَةَ اللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُ عَابِدُونَ

2:138 Say, "Take Allah's colour, and who can give a better colour than Allah? Therefore, we worship and submit to Him alone. "

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Maryam
مريم عَلَيْهِ ٱلسَّلَامُ

The mother if Isa (عَلَيْهِ ٱلسَّلَامُ), **Maryam** (عَلَيْهِ ٱلسَّلَامُ), bint (daughter of) **Imran** (عِمْرَان) is held in the highest regard in Islam. She belonged to a **lineage** chosen by Allah (سُبْحَانَهُ وَتَعَالَى), as stated in the Qur'an:

إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ ٣٣
ذُرِّيَّةًۢ بَعْضُهَا مِنۢ بَعْضٍ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ٣٤

3:33-34 Truly Allah chose Adam and Noah and the descendants of Abraham and of 'Imran above all mankind. Descendants, some of them from others… (Surah al-Imran)

This verse serves as the opening framework for the story of Maryam, her upbringing, and ultimately the miraculous birth of **'Īsā** (عَلَيْهِ ٱلسَّلَامُ) "Jesus". It declares that Allah (سُبْحَانَهُ وَتَعَالَى) selected Adam, Noah, the family of Abraham, and the family of 'Imrān—Maryam's lineage—because of their purity, righteousness, and their unique role in bearing the light of divine guidance. In doing so, the verse introduces the noble spiritual ancestry from which Maryam and 'Īsā arise.

Within this tradition, Islamic sources often describe Maryam's father 'Imrān as a learned and devout figure among Banū Isrā'īl, a man of knowledge and spiritual leadership. Imran and his wife Hannah (Ann) longed deeply for a child and supplicated earnestly for this blessing. Many classical commentators note that 'Imrān passed away before Maryam's birth, leaving her mother to dedicate the unborn child entirely to the service of Allah.

إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ إِنِّى نَذَرْتُ لَكَ مَا فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىٓ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٣٥
٣٦ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّى وَضَعْتُهَآ أُنثَىٰ وَٱللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰ ۖ وَإِنِّى سَمَّيْتُهَا مَرْيَمَ وَإِنِّىٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ

3:35-36 The wife of Imran said, "My Lord, I have vowed to You what is in my womb, dedicated, so accept from me; You are the Hearer and Knower."
And when she delivered her, she said, "My Lord, I have delivered a female," and Allah was well aware of what she has delivered, "and the male is not like the female, and I have named her Mary, and have commended her and her descendants to Your protection, from Satan the outcast." (Surah Al i Imran)

According to several classical scholars—including Ibn Kathīr, Ibn ʿAbbās, and al-Jalālayn—the wife of ʿImrān is identified as **Ḥannah bint Fāqudh**, known in Christian tradition as *St. Anne*, the mother of Maryam.

Islamic tradition also describes Ḥannah as a close relative—often a cousin or sister—of ***Ishā'*** **(إِشَاع)**, the Hebrew ***Elisheva***, mother of Prophet Yaḥyā (عَلَيْهِ ٱلسَّلَامُ). In Christian usage, Elisheva becomes ***Elizabeth***.

For many years, Ḥannah longed for a child. In her grief and devotion, she turned to Allah with a heartfelt vow: if He granted her a child, she would dedicate that child entirely to His service. This reflected an ancient Israelite practice of consecrating a firstborn son to lifelong Temple service—though dedicating a girl was unprecedented, as Temple duties were traditionally male-only.

Allah (سُبْحَانَهُ وَتَعَالَى) accepted her supplication. When the child was born, Ḥannah exclaimed, *"***My Lord, I have delivered a female***,"* expressing her surprise, for she had expected a son to fulfil her vow. Yet the Qur'an affirms that *"***Allah knew well what she had delivered***,"* indicating that this birth carried a divine purpose beyond human expectation.

Inspired by God, she named the child **Maryam**, who would one day become the virgin mother of **'Īsā (عَلَيْهِ ٱلسَّلَامُ)**, conceived miraculously without the touch of any man.

Ibn ʿAbbās and al-Jalālayn note that Ḥannah was elderly when she conceived. Verse ***3:35*** captures the moment she sensed her pregnancy and pledged that the child in her womb would be **muharrar** (مُحَرَّرًا)—freed from worldly obligations and devoted entirely to the service of the

Sacred House in Jerusalem. This was a vow of complete consecration, rare and deeply significant. She prayed that Allah accept this offering, acknowledging that He alone hears every supplication and knows every intention.

Islamic historical and heritage sources associate Maryam's birthplace with **Jerusalem**, specifically the area now marked by the Church of St. Anne near the Lions' Gate in the Muslim Quarter of the Old City. These accounts identify this location as the home of ʿImrān and Ḥannah, suggesting that Maryam was born and raised within a community intimately connected to the sacred precincts of **Bayt al-Maqdis**.

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنۢبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيۡهَا زَكَرِيَّا ٱلۡمِحۡرَابَ وَجَدَ عِندَهَا رِزۡقًا ۖ قَالَ يَٰمَرۡيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ قَالَتۡ هُوَ مِنۡ عِندِ ٱللَّهِ ۖ إِنَّ ٱللَّهَ يَرۡزُقُ مَن يَشَآءُ بِغَيۡرِ حِسَابٍ

3:37 Her Lord accepted her with a gracious reception, and brought her a beautiful upbringing, and entrusted her to the care of Zechariah.

Allah (سُبْحَانَهُ وَتَعَالَى) not only accepted Ḥannah's vow, but received Maryam with a "gracious acceptance"—a Qur'ānic expression that commentators interpret as a sign of divine favour far surpassing what Ḥannah herself had hoped for.

٤٤ ذَٰلِكَ مِنۡ أَنۢبَآءِ ٱلۡغَيۡبِ نُوحِيهِ إِلَيۡكَ ۚ وَمَا كُنتَ لَدَيۡهِمۡ إِذۡ يُلۡقُونَ أَقۡلَٰمَهُمۡ أَيُّهُمۡ يَكۡفُلُ مَرۡيَمَ وَمَا كُنتَ لَدَيۡهِمۡ إِذۡ يَخۡتَصِمُونَ

3:44 These are accounts from the Unseen, which We reveal to you. You were not with them when <u>they cast their lots as to which of them would take charge of Mary</u>; nor were you with them as they quarrelled.

What does (**ٱلۡغَيۡبِ**) "Unseen" (al-ghayb) mean here? According to classical commentators, *al-ghayb* or unseen in this verse refers to historical events that no one alive at the time of the Prophet ﷺ could have known through ordinary means. These include:

- The dispute among the priests over who would be Maryam's guardian
- The casting of lots using their reed pens
- The selection of Zakariyya as her caretaker

The Prophet ﷺ had no access to Jewish scriptures, no teachers from the rabbis, and no eyewitnesses to these events. The Qur'an emphasises that such knowledge could only come through **revelation**.

"…they cast their lots…" The matter of Maryam's guardianship became sensitive for the keepers of the Temple, particularly because of her sexuality. To resolve this delicate issue fairly, they resorted to drawing lots, a method traditionally used among Banū Isrā'īl when no clear decision could be reached.

The Qur'an uses the word **miḥrāb** to describe the chamber in which Maryam lived—a private sanctuary situated near the main area of worship. Such chambers were traditionally used as living quarters for caretakers, attendants, and those devoted to religious service. Maryam resided in one of these elevated rooms, dedicating herself wholly to worship, contemplation, and prayer.

Allah (سُبْحَانَهُ وَتَعَالَى) nurtured her growth with special care, cultivating her purity, character, and devotion. Her physical, spiritual, and moral development unfolded under direct divine guidance. Raised within the sacred precincts of the Temple, in a secluded miḥrāb and under the spiritual guardianship of Zakariyya (عَلَيْهِ ٱلسَّلَامُ), Maryam grew in an atmosphere of constant worship and sanctity. **This unique upbringing prepared her for the extraordinary mission destined for her: becoming the mother of Prophet 'Īsā (عَلَيْهِ ٱلسَّلَامُ).**

As for the conception of Prophet 'Īsā (عليه السلام), neither the Qur'an nor the Hadith nor the classical exegetical tradition provides a specific date or time. Islamic scholarship focuses not on when she conceived, but how. Two points are emphasised:

1. The conception was instantaneous and miraculous. Tafsīr Ibn Kathīr notes that once Jibrīl conveyed Allah's command, Maryam accepted the decree, and by Allah's will she conceived immediately.
2. It occurred following a direct encounter with Jibrīl. This encounter is described in Surah Maryam ***(19:16–21)***, yet the narrative offers no chronological markers,

underscoring that the miracle itself—not its timing—is the central theme.

وَٱذْكُرْ فِى ٱلْكِتَـٰبِ مَرْيَمَ إِذِ ٱنتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا
فَٱتَّخَذَتْ مِن دُونِهِمْ حِجَابًا فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا
قَالَتْ إِنِّىٓ أَعُوذُ بِٱلرَّحْمَـٰنِ مِنكَ إِن كُنتَ تَقِيًّا
قَالَ إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَـٰمًا زَكِيًّا

19:16-19 (O Muhammad), ***recite in the Book the account of Mary, when she withdrew from her people to a place towards the east; and drew a curtain, screening herself from people whereupon We sent to her Our spirit and he*** (Jibril) ***appeared to her as a well-shaped man.***
Mary exclaimed: "I surely take refuge from you with the Most Compassionate Lord, if you are at all God-fearing."
He (Jibril) ***said: "I am just a message-bearer of your Lord, I have come to grant you a most pure boy."***

Maryam had withdrawn to a sanctuary situated in the eastern section of the Temple, a place set aside for devotion and seclusion. As was customary for women engaged in worship, she had drawn a curtain to shield herself from public view. This setting cannot be identified with Nazareth, as some have mistakenly assumed, for Nazareth lies to the north of Jerusalem, whereas the Qur'anic narrative clearly situates Maryam within the sacred precincts of the Temple.

The verses ***(19:16–19)*** form the central passage of the Qur'anic account of the miraculous birth of Jesus, 'Īsā (عليه السلام). They describe the moment when Angel Jibrīl (عليه السلام) appears before Maryam in the form of a man, announcing that she will conceive a child by divine command.

قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَٰمٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا

19:20 Mary said: "How can a boy be born to me when no man has even touched me, nor have I ever been unchaste?"

Jibrīl then reassures her that he is neither a stranger nor an intruder, but a messenger sent by Allah with a decree that must come to pass.

قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ ۖ وَلِنَجْعَلَهُ آيَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا ۚ وَكَانَ أَمْرًا مَّقْضِيًّا

19:21 The angel said: "Thus shall it be. Your Lord says: 'It is easy for Me; and We shall do so in order to make him a <u>Sign for mankind</u> and a mercy from Us. This has been decreed.' "

What does “a sign for mankind” mean?

According to Ibn ‘Abbās, al-Jalālayn, and Ibn Kathīr, the birth of ‘Īsā (عليه السلام) without a father is itself the sign:

A sign of Allah’s absolute creative power

Allah creates:

Adam without father or mother

Ḥawwā’ from a man without a woman

The rest of humanity from both parents

‘Īsā from a woman without a man

This diversity of creation demonstrates that Allah (سُبْحَانَهُ وَتَعَالَى) is not bound by biological processes.

فَحَمَلَتْهُ فَانتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ۞

19:22 Then she conceived him and withdrew with him to a far-off place.

When Maryam conceived the child, she left the sanctuary and went to a distant place (Bethlehem) in order to escape the bitter criticism of the people. They would have said: “Look at the virgin daughter of the pious house of Aaron! She has conceived a child and that, too, in the sanctuary where she had retired for devotion!”

Thus, she temporarily succeeded in concealing the shame of the conception, but this event itself is a proof that prophet Isa (Jesus) was born without a father. Had Mary been married and had a husband, she would not have left his or her parents’ house by herself and chosen a distant place for the purpose of delivery.

The expression **"غُلَامًا زَكِيًّا"** used in these verses characterises the promised child as one endowed with purity, righteousness, and spiritual excellence—untainted by sin and destined for a life of divine mission. This description refers explicitly to **Prophet 'Īsā (Jesus) عليه السلام**, whose birth, life, and message would embody the purity and guidance signalled in this early revelation.

According to the Qur'an:

فَأَجَآءَهَا ٱلْمَخَاضُ إِلَىٰ جِذْعِ ٱلنَّخْلَةِ قَالَتْ يَـٰلَيْتَنِى مِتُّ قَبْلَ هَـٰذَا وَكُنتُ نَسْيًا مَّنسِيًّا ٢٣

19:23 Then the birth pangs drove her to the trunk of a palm-tree and she said: "Oh, would that I had died before this and had been all forgotten."

The words "***Would that...***" show the extreme state of anxiety in which Maryam found herself at the time. She did not utter these words on account of the labour pains but due to the pangs of sorrow as to how she would conceal the child from her people. The angel's words, grieve not at all explain why she had spoken these desperate words. When a married girl is delivering her first baby, she might be dying with pains, but she is never so sorrowful and grieved.

فَنَادَىٰهَا مِن تَحْتِهَآ أَلَّا تَحْزَنِى قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ٢٤
وَهُزِّىٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ تُسَـٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ٢٥
فَكُلِى وَٱشْرَبِى وَقَرِّى عَيْنًا ۖ فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِىٓ إِنِّى نَذَرْتُ لِلرَّحْمَـٰنِ صَوْمًا فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا ٢٦

19:24-26 Thereupon the angel below her cried out: "Grieve not, for your Lord has caused a stream of water to flow beneath you.
Shake the trunk of the palm-tree towards yourself and fresh and ripe dates shall fall upon you.
So, eat and drink and cool your eyes; and if you see any person, say to him: 'Verily I have vowed a fast to the Most Compassionate Lord, and so I shall not speak to anyone today.' "

(**لِلرَّحْمَـٰنِ صَوْمًا فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا**) "***I shall not speak to anyone today***" That is, you need not say anything with regard to the child. It is now Our responsibility to answer the critics. This

also indicates why Mary was so sad and grieved. Had she been married and given birth to her first baby like any other mother, there was no occasion to tell her to observe a fast of silence, though it was a common custom among the Jews.

فَأَتَتْ بِهِۦ قَوْمَهَا تَحْمِلُهُۥ ۖ قَالُوا۟ يَٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا ٢٧
يَٰٓأُخْتَ هَٰرُونَ مَا كَانَ أَبُوكِ ٱمْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا ٢٨

19:27-28 Then she came to her people, carrying her baby. They said: "O Mary! You have committed a monstrous thing.

The people said to Maryam, “Your father was not an evil man, nor was your mother unchaste,” expressing their shock at her bringing a child without a husband.

The Qur’anic phrase “***O sister of Aaron***” can mean either that Maryam had a relative named Aaron or, more plausibly, that she belonged to the priestly lineage of Prophet Aaron. Although a hadith mentions this phrase, it does not require that she literally had a brother named Aaron. When the Christians of Najrān objected—arguing that Aaron lived centuries earlier—the Prophet ﷺ explained that the Israelites commonly named their children after prophets and righteous figures. Thus, the expression is an idiomatic way of identifying Maryam’s noble lineage, not a literal sibling relationship

In that moment, Maryam was vindicated, and the truth of her miraculous child was made manifest through the words of the newborn prophet. This is the only instance in the Qur’an where a newborn speaks in the cradle.

وَيُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا وَمِنَ ٱلصَّٰلِحِينَ ٤٦

3:46 And he shall speak to men in the cradle and also later when he grows to maturity and shall indeed be among the righteous.' (Surah Aal-Imran)

إِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ٱذْكُرْ نِعْمَتِى عَلَيْكَ وَعَلَىٰ وَٰلِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ ٱلْقُدُسِ تُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ بِإِذْنِى فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًۢا بِإِذْنِى ۖ وَتُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ بِإِذْنِى ۖ وَإِذْ تُخْرِجُ ٱلْمَوْتَىٰ بِإِذْنِى ۖ وَإِذْ كَفَفْتُ بَنِىٓ إِسْرَٰٓءِيلَ عَنكَ إِذْ جِئْتَهُم بِٱلْبَيِّنَٰتِ فَقَالَ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ١١٠

5:110 ***Imagine, then, when Allah will say: 'Jesus, son of Mary, recall My favour upon you and your mother, and when I strengthened you with the spirit of holiness so that you talked to men in the cradle and also when you became of age; and when I taught you the Book and Wisdom, and the Torah and the Gospel; and when, by My leave, you fashioned from clay the likeness of a bird and you breathed into it, and by My leave it became a bird; you healed, by My leave, the blind from birth and the leprous; and when, by My leave, you caused the dead to come to life. And recall when I restrained the Israelites from you when you came to them with clear proofs whereupon those of them who disbelieved said: "This is nothing but clear magic."***

Ayah ***3:46*** of Surah Āl-ʻImrān and Ayah ***5:110*** of Surah al-Mā'idah both affirm that Prophet ʻĪsā (عليه السلام) spoke miraculously as an infant in the cradle, not only in adulthood.

In the first verse, the angel announces to Maryam that her son *"will speak to the people in the cradle and in maturity,"* indicating two distinct phases of speech—one as a newborn and one as a grown man.

In the second verse, Allah addresses ʻĪsā directly, reminding him of the favour bestowed upon him: *"You spoke to the people in the cradle and in maturity."* Together, these verses establish the Qur'anic position that the infant Jesus spoke with prophetic clarity from the very beginning of his life.

Some later commentators have speculated that Maryam married a carpenter named Joseph, but this claim has no foundation in any biblical text. The Bible only describes Mary as **betrothed** to Joseph—not fully married in the usual sense. The New Testament uses the Greek term **mnēsteuō**, which denotes a legal betrothal: a binding engagement in Jewish law, but one in which the couple had

not yet begun living together or consummated the marriage. Multiple biblical passages confirm this distinction.

- **Mary was "betrothed," not yet living with Joseph (Matthew 1:18–19)** The verse shows:
  - Mary was **betrothed**, not yet married in the full sense
  - She and Joseph had **not consummated** the marriage
  - Joseph considered "divorcing" her because betrothal was legally binding in Jewish law

2. Mary is a virgin betrothed to Joseph (Luke 1:26–27)
Gabriel was sent to *"a virgin betrothed to a man named Joseph."*
*A*gain:

- She is explicitly called a **virgin**
- She is **betrothed**, not yet a wife living with Joseph

3. Luke 2:5 — Mary is still described as "pledged to be married"
"Mary, who was pledged to be married to him…"
This is months later, showing the marriage had still not been completed.

4. Jewish betrothal = legally binding, but not full marriage
Historical sources explain that betrothal was a **formal contract**, but the couple did not live together or consummate the marriage until the second stage of the wedding process.
So, the Bible's language reflects:

- **Legal engagement**
- **No consummation**
- **No shared household yet**

5. No biblical verse states that Mary and Joseph lived as a normal married couple
The Bible **never** says:

- They consummated the marriage
- They had children together
- Mary ceased being a virgin

In fact, Matthew 1:25 emphasises Joseph **"did not know her"** (did not have relations with her) until after Jesus' birth.

The Qur'an never mentions Joseph, never hints at Maryam being married. The Qur'an describes Maryam as chaste, devoted, and living in seclusion

- **Places her under Zakariyya's guardianship, not a husband's**
- **Emphasises that she conceived 'Īsā without any man touching her**

Every Qur'anic detail points to a life of consecration, not marriage.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Isa (Jesus)
عِيسَىٰ عَلَيْهِ ٱلسَّلَامُ
~1st century CE

The divine preparation for the coming of ʿ**Īsā** عليه السلام began long before his birth. **Hannah** (St. Anne), the wife of ʿ**Imrān**, was the maternal grandmother of Prophet ʿĪsā عليه السلام. She was the mother of Maryam عليها السلام, honoured in the Qur'an as a woman of exceptional purity, devotion, and spiritual grace.

The story of this blessed lineage opens in *Sūrat Āl ʿImrān*, where Allah records Hannah's heartfelt prayer:

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

3:35 ***"When the wife of ʿImrān said, 'My Lord, I dedicate to You what is in my womb, in complete devotion. So, accept it from me; indeed, You alone are the All-Hearing, the All-Knowing.'"*** *(Āl ʿImrān)*

Classical mufassirūn explain that Hannah, after years of longing for a child, turned to Allah with a vow of pure sincerity. She pledged that the child she carried would be devoted entirely to His worship and service. This moment marks the beginning of a divine plan unfolding across generations — a plan that would culminate in the miraculous birth of ʿĪsā عليه السلام.

Allah then tells us:

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

3:36 ***"So when she delivered her, she said, 'My Lord, I have delivered a female,' and Allah knew best what she delivered… 'And I have named her Maryam, and I seek refuge for her and her offspring in You from Shayṭān, the accursed.'"*** *(Āl ʿImrān)*

The mufassirūn note that Hannah's words reflect both surprise and submission. She had expected a son who could serve in the sanctuary, yet Allah had chosen something far greater: a daughter who would become one of the most honoured women in human history, and the mother of a Prophet born without a father.

Maryam's blessed upbringing under Zakariyyā عليه السلام was not only a mercy for her — it was also a sign for him. Each time he entered her sanctuary, he found provisions that no human had brought. Astonished, he asked:

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ۖ قَالَ يَا مَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۖ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

3:37 ***"O Maryam, from where is this for you?"*** She replied, ***"It is from Allah. Indeed, Allah provides for whom He wills without measure."*** *(Āl ʿImrān)*

This "gracious acceptance" (قَبُولًا حَسَنًا) is described by Ibn Kathīr as a divine sign that Maryam was chosen, protected, and prepared for a role unlike any other woman before her. Every stage of her life — from her miraculous provisions in the sanctuary to the angels speaking to her — was part of the divine preparation for the arrival of ʿĪsā عليه السلام.

Thus, the story of Jesus in Islam does not begin with his birth, but with the devotion of his grandmother Hannah, the purity of his mother Maryam, and the unfolding of Allah's decree across generations.

The mufassirūn explain that these miracles rekindled a longing in Zakariyyā's heart. Though old in age and his wife barren, he realised that the One who could provide Maryam with sustenance from the unseen could also grant him a child against all worldly expectations. So, he turned to Allah with a quiet, intimate prayer:

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ

3:38 ***"My Lord, grant me from Yourself a pure offspring. Indeed, You are the Hearer of supplication."*** *(Āl ʿImrān)*

Allah answered him immediately:

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ

3:39 ***"So the angels called him while he stood praying in the sanctuary: 'Indeed, Allah gives you glad tidings of Yaḥyā…'"*** *(Āl ʿImrān)*

Yaḥyā عليه السلام would become a Prophet of purity, humility, and courage — a forerunner who would prepare the way for ʿĪsā عليه السلام. His miraculous birth was the second sign in **a chain** of divine preparations unfolding within the same blessed family.

The **first sign** was **Maryam's own miraculous acceptance and upbringing** (described in the Qur'an 3:37 above). This "gracious acceptance" (قَبُولًا حَسَنًا) as a **divine intervention** is a sign that Maryam was chosen long before she was born. Why this is the first sign? Because:

- Hannah's vow was extraordinary
- Maryam's birth was unexpected (Hannah expected a boy)
- Allah *personally* took charge of Maryam's upbringing
- She was placed under the guardianship of a Prophet (Zakariyyā)
- She received miraculous provisions in her sanctuary

All of this happened **before** the miracle of Yaḥyā's birth. So, the chain of divine preparations begins with:

- Maryam's miraculous acceptance and upbringing
- Yaḥyā's miraculous birth

ʿĪsā's miraculous conception and birth was the second sign in a chain of divine preparations unfolding within the same blessed family. Because the **first sign** was already unfolding in Maryam's life.

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ ۖ قَالَ كَذَٰلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ

3:40 **"My Lord, how can I have a boy when old age has overtaken me and my wife is barren?" Allah replied, "Thus does Allah do whatever He wills."** *(Āl ʿImrān)*

This verse captures Zakariyyā's human astonishment at the miracle he had just been promised. He

was not doubting Allah — the mufassirūn (mainly Ibn Kathīr) emphasise this — but expressing wonder at how Allah's decree would unfold despite the apparent impossibility.

- He was extremely old
- His wife had been barren her entire life

Yet Allah promised a pure son: Yaḥyā

Ibn Kathīr explains that Zakariyyā's question was a request for clarification, not hesitation. He wanted to understand the nature of this miracle, just as Maryam later asked, "***How can I have a child when no man has touched me***?" Allah's answer is simple and absolute:

"***Allah does whatever He wills***." This becomes a recurring theme in the story of the family of ʿImrān:

- Allah grants a child to the barren
- Allah grants a child to the untouched
- Allah prepares a lineage through miracles
- Allah unfolds His plan beyond human limitation

Thus, the verse ***(3:40)*** is a key verse showing that Yaḥyā's birth was not merely unusual — it was part of a divine sequence leading to the even greater miracle of ʿĪsā's birth.

After receiving the glad tidings of Yaḥyā, Zakariyyā عليه السلام asked Allah for a sign — not out of doubt, but out of longing to witness how the miracle would unfold. Allah replied:

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۖ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا ۗ وَاذْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ

3:41 ***"He said, 'Your sign is that you will not speak to people for three days except through gestures. And remember your Lord often and glorify Him morning and evening.'"***
(Āl ʿImrān)

*The mufas*sirūn explain that Zakariyyā was physically able to speak, yet Allah withheld his speech as a miraculous sign, filling his heart with awe and gratitude. During these three days, he communicated only through gestures, while his tongue remained free for dhikr. This silence became a spiritual retreat — a moment of

purification before the arrival of a child destined to be a Prophet.

Thus, the birth of Yaḥyā was not only a miracle; it was a divinely orchestrated event, marked by signs, angels, and spiritual preparation.

As Zakariyyā witnessed the unfolding of his own miracle, another — far greater — was being prepared for Maryam عليها السلام. The same angels who brought him glad tidings now turned to her with a message that would change the course of human history.

Maryam had grown under Allah's special care. Her sanctuary was a place of purity, devotion, and miracles — a place where Zakariyyā found provisions that no human had delivered. These signs were not random; they were preludes to the greatest miracle of all.

One day, the angels addressed her directly:

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ

3:42 ***"O Maryam, indeed Allah has chosen you, purified you, and chosen you above all women of the worlds."*** *(Āl ʿImrān)*

They continued:

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ

3:45 ***The Angels said, "O Maryam, Allah gives you good news of a Word from Him. His name is (الْمَسِيحُ) the Messiah, son of Mary, well-esteemed in this world and the next, and one of the nearest.*** *(Āl ʿImrān)*

٤٦ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ

3:46 ***He will speak to the people from the crib, and in adulthood, and will be one of the righteous."***

Maryam was overwhelmed. She asked the natural question:

قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ ۖ قَالَ كَذَٰلِكِ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

3:47 ***She said, "My Lord, how can I have a child, when no man has touched me?" He said, "It will be so. Allah creates whatever He wills. To have anything done, He only says to it, 'Be,' and it is."*** *(Āl ʿImrān)*

The answer revealed the essence of divine power: “Thus does Allah create whatever He wills. When He decrees a matter, He only says to it: ‘Be,’ and it is.” Just as Allah had granted a child to the barren, He would now grant a child to the untouched — a miracle surpassing all others, a sign for all peoples.

٤٨ وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالْإِنْجِيلَ

3:48 And He will teach him the Scripture and wisdom, and the Torah and the Gospel.

The angel’s declaration made it unequivocally clear that Maryam would bear a child **despite never having been touched by any man**. The response given to her—***“Be,’ and it is”***—mirrors the very words spoken earlier to Zakariyya, signalling that both events were miraculous acts of divine will. The verses that precede and follow this passage reinforce the understanding that Maryam was being informed of a birth that would occur **without normal human means**, and that **‘Īsā (عليه السلام)** indeed came into the world through this extraordinary decree.

If, however, one were to claim that Maryam conceived in the ordinary manner, then the entire narrative from verse 35 to verse 63 of this surah would lose coherence. One would be compelled to dismiss as meaningless the numerous Qur’anic statements—found both here and in other surahs—that emphasise the miraculous, fatherless birth of ‘Īsā. The Qur’an’s repeated insistence on this point would become inexplicable.

Historically, Christians elevated Jesus to divine or semi-divine status precisely because of his fatherless birth, interpreting it as evidence of divinity. The Jews, conversely, accused Maryam of unchastity on the grounds that she bore a child while unmarried.

If the Qur’an intended to deny the miraculous nature of ‘Īsā’s birth, the matter could have been resolved with a single, straightforward clarification: that Maryam had a husband, that her marriage was legitimate, and that Jesus was born through normal marital relations. Had this been the case, there would have been no need for extended explanations, no need for theological argumentation, and no

reason to consistently refer to him as **"'Īsā ibn Maryam"** rather than naming a father.

Instead of resolving the issue, such reinterpretations only create confusion. Those who affirm the Qur'an as divine revelation yet insist that 'Īsā was born through ordinary means inadvertently imply that God—exalted is He—is incapable of expressing Himself clearly. The Qur'anic narrative, however, is explicit: the birth of 'Īsā was a direct miracle, a sign from Allah, and a manifestation of His creative power.

٤٩ وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ ۖ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۖ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۖ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

3:49 A messenger to the Children of Israel: "I have come to you with a sign from your Lord. I make for you out of clay the figure of a bird; then I breathe into it, and it becomes a bird by Allah's leave. And I heal the blind and the leprous, and I revive the dead, by Allah's leave. And I inform you concerning what you eat, and what you store in your homes. In that is a sign for you, if you are believers." (Surah al-Imran)

This verse outlines the mission and miracles of Prophet 'Īsā (عليه السلام), granted as clear signs to the Children of Israel. Yet despite these signs, Banū Isrā'īl did not accept him as a messenger. Instead, they conspired with the Roman authorities in an attempt to have him killed.

According to the *Gospel of Barnabas*, the plot failed because another man—identified as Judas Iscariot—was made to resemble 'Īsā (عليه السلام) and was crucified in his place.

The angel's declaration to Maryam, *"Although no man has touched you, yet a son shall be born to you,"* is reinforced by the Qur'anic expression **kadhāliki (كَذَٰلِكِ)**, meaning "***so shall it be***." The entire context affirms the miraculous nature of Maryam's conception: she received the glad tidings of a son without any sexual contact. Despite this, Christian theology elevated Jesus to divine or

semi-divine status on the basis of his fatherless birth, while the Jews accused Maryam (عليها السلام) of bearing a child outside of wedlock.

The Qur'an corrects both extremes, presenting the birth of 'Īsā (عليها السلام) as a sign of Allah's creative power, not a basis for divinity nor an occasion for slander.

After the Qur'an recounts the story of Maryam (عَلَيْهَا ٱلسَّلَامُ) in Surah Maryam ***(19:16–29)***, the scene shifts dramatically: the infant 'Īsā (عَلَيْهِ ٱلسَّلَامُ), still in the cradle, speaks by Allah's command. He not only defends his mother against the accusations of her people but also declares his own identity and mission.

قَالَ إِنِّى عَبْدُ ٱللَّهِ ءَاتَىٰنِىَ ٱلْكِتَٰبَ وَجَعَلَنِى نَبِيًّا ٣٠ وَجَعَلَنِى مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَىٰنِى بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمْتُ حَيًّا ٣١ وَبَرًّۢا بِوَٰلِدَتِى وَلَمْ يَجْعَلْنِى جَبَّارًا شَقِيًّا ٣٢

19:30-32 ***The child cried out: "Verily I am Allah's servant. He has granted me the Book*** (Injil) ***and has made me a Prophet. and has blessed me wherever I might be and has enjoined upon me Prayer and Zakah*** (purifying alms) ***as long as I live; and has made me dutiful to my mother. He has not made me oppressive, nor bereft of God's blessings.***

The infant 'Īsā (عَلَيْهِ ٱلسَّلَامُ)"Jesus" speaking from the cradle, not only to defend his mother Maryam from the accusations of her people, but also to declare his true identity from the very beginning of his life.

Maryam had been commanded to remain silent. Her people accused her of immorality. Allah (سُبْحَانَهُ وَتَعَالَى) caused the infant to speak so that He would defend his mother. Her innocence would be publicly established, and the miracle would be undeniable. This is confirmed in Tafheem al-Qur'an, which notes that Isa's (عَلَيْهِ ٱلسَّلَامُ) speech was the proof Allah promised her.

The verse (19:30) describes one of the most extraordinary miracles in the Qur'an: **the infant 'Īsā** (عَلَيْهِ ٱلسَّلَامُ) **speaking from the cradle**.

His First Words: "***I am the servant of Allah***"
According to Ma'ārif al-Qur'ān, 'Īsā's first statement was

deliberately chosen to eliminate any future claim of divinity. He immediately identifies himself as:
‘**abdullāh** — a servant of Allah. Not divine. Not the “son of God.” This was meant to prevent people from worshipping him simply because of his miraculous birth.

“***He has given me the Book and made me a prophet***”
Even as a newborn, ʿĪsā (عَلَيْهِ ٱلسَّلَامُ) announces:

- His future revelation
- His appointment as a prophet
- His mission already decreed by Allah

Tafsīr explains that this refers to the **Injīl**, which he would receive later in life, but the announcement was made miraculously at birth.

“***dutiful to my mother***” Some interpreters try to avoid acknowledging the miracle in this verse by claiming it refers to Jewish elders speaking many years later, saying they could not converse meaningfully with a young boy. But this reading collapses when the full context is considered. The dialogue clearly occurred ***when Maryam was being accused*** for bringing a child without a husband—not when ʿĪsā was grown.

Both **(Āl-ʿImrān 3:46)** and **(Al-Mā’idah 5:110)** confirm that ʿĪsā (عليه السلام) spoke “***as an infant in the cradle***”. In the first verse, the angel announces that he will speak to people both as a baby and as an adult. In the second, Allah reminds ʿĪsā (عليه السلام) that he addressed people in the cradle just as he did later in life. These verses firmly establish that the speech was a “**miraculous event at birth”**, not a conversation with a child years later.

وَٱلسَّلَٰمُ عَلَىَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ٣٣

19:33 Peace be upon me the day I was born and the day I will die, and the day I will be raised up alive."

The miraculous speech of ʿĪsā (عليه السلام) in the cradle is the very sign foretold by the angel in verse 19:21. As part of His decree against the persistent disobedience of the Children of Israel, Allah chose a pure and devoted virgin from the lineage of Hārūn—Maryam (عليها السلام), who worshipped in the Temple under the care of Zakariyya—to bear a child without a father and present him openly before

her people. This ensured that the extraordinary nature of the event would command the attention of all who witnessed it. By Allah's will, the newborn 'Īsā spoke from the cradle, declaring his prophethood and defending his mother's honour. Yet despite witnessing this clear sign, the Children of Israel rejected him, conspired to have him crucified, and thus brought upon themselves the wrath of Allah.

ذٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۚ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾
مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ ۖ سُبْحَانَهُ ۖ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٥﴾

19:34-35 ***This is Jesus, the son of Mary; and this is the truth about him concerning which they are in doubt.***
It does not befit Allah to take for Himself a son. Glory be to Him! When He decrees a thing He only says: "Be" and it is.

In verses 1–35, the Qur'an makes it clear that the Christian doctrine of "*the Son of God*" attributed to Prophet 'Īsā (عليه السلام) is unfounded. Just as the miraculous birth of Prophet Yaḥyā (عليه السلام) **(John the Baptist)** did not make him divine, the miraculous birth of 'Īsā (عليه السلام) cannot make him divine either. Both births were extraordinary signs of Allah's power, and both are presented together in the same narrative context—even in the Gospel of Luke. It is therefore a distortion to regard one prophet as merely a servant of God while elevating the other to the status of God's son on the basis of a similar miracle.

Early Arabic-speaking Christians—particularly the Palestinians—referred to Jesus as **Yasū' (يسوع)**, a name derived from the Hebrew **Yeshua' (يشوع)** and closely related to the Arabic **'Īsā (عِيسَىٰ)**. Despite these linguistic variations, none of the Scriptures record Jesus ever claiming to be the "son of God" in the literal, divine sense attributed to him later.

وَإِنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ

19:36 ('Īsā (عِيسَىٰ) ***had said): "Indeed Allah is my Lord and your Lord, so serve Him alone. This is the Straight Way."***

This declaration by Prophet Isa (عليه السلام) has been cited to tell the Christians that Prophet Isa (عليه السلام) also taught the same doctrine of (**تَوْحِيد**) **Tawḥīd** as was

taught by all other Prophets. And it was they who had invented the doctrine of shirk by making him the son of God.

١١٦ وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَٰهَيْنِ مِنْ دُونِ اللَّهِ ۖ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ۚ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

5:116 And imagine when thereafter Allah will say: 'Jesus, son of Mary, did you say to people: "Take me and my mother for gods beside Allah?" and he will answer: "Glory to You! It was not for me to say what I had no right to. Had I said so, You would surely have known it. You know all what is within my mind whereas I do not know what is within Yours. You, indeed You, know fully all that is beyond the reach of human perception.
(Surah Al Maidah)

The Scene: The Day of Judgement

According to Ibn ‘Abbās, this verse describes a public questioning on the Day of Resurrection. Allah asks ‘Īsā in front of those who worshipped him and his mother. This is not because Allah needs information—He already knows. It is a public testimony. A rebuke to those who committed shirk. A vindication of ‘Īsā’s true message.

Ibn Kathīr states that this is a warning and chastisement to Christians who elevated Isa (عليه السلام) and Maryam (عليه السلام) to divine status. Theological Purpose of the Verse is:

- Refutes the Trinity
- Refutes the divinity of Jesus
- Refutes the veneration of Mary
- Establishes Jesus as a servant and messenger, not a deity

Demonstrates Allah’s absolute knowledge and justice
It is one of the strongest Qur’anic declarations of pure monotheism.

Sayyid Abul Ala Maududi - Tafhim al-Qur'an explains that this dialogue publicly absolves Isa (عليه السلام) of all beliefs later attributed to him. He will testify:

- He only taught “Worship Allah, my Lord and your Lord” (5:117)
- He never called people to worship him
- He never taught the Trinity
- He never claimed divinity for himself or his mother

The earliest followers of Jesus did **not** worship him as God. Historical scholarship shows that beliefs about Jesus’ divinity developed gradually over the first few centuries. The tafsīr source notes that the Qur’an’s question is meant to **rebuke later Christians**, not Jesus himself.

Although mainstream Christianity never formally made Mary a “god,” certain early sects did elevate her to a divine or semi-divine status. One such group was the **Collyridians**, a 4th-century Arabian sect whose women offered ritual devotion to Mary. This is why the Qur’an addresses the idea of people taking Jesus and his mother as gods.

In Christian history, Mary was given the title **Theotokos** (“God-bearer”). This title became central in the Council of Ephesus (431 CE). While not intended to make Mary divine, it **blurred the line** between veneration and worship for some communities.

The verse (5:116) exposes the gap between Isa’s teachings and later doctrines. The tafsīr explains that the purpose of the divine question is to show that:

- Jesus never claimed divinity
- Jesus never taught the Trinity
- Jesus never told people to worship him or his mother

The verse (5:116) mirrors the historical shift from Jewish monotheism to later Christian theology. Jesus was a Jewish prophet who taught strict monotheism. Over time, Christian theology developed doctrines such as:

- **The Trinity**
- **The divinity of Christ**
- **The exaltation of Mary**

Qur’an (5:116) addresses this historical evolution by having Jesus affirm that he never taught anything but pure monotheism (**تَوْحِيد**). It directly engages with early

Christian history by addressing the later deification of Jesus, the veneration of Mary, and the doctrinal developments that diverged from Jesus' original monotheistic message.

Many Christians did not stop at elevating Jesus and the Holy Spirit; over time, they also turned Maryam, the mother of Jesus, into an object of worship. Yet the Bible contains no indication—direct or indirect—that Mary possessed any divine or supernatural status.

For the first three centuries after the Messiah, the idea of Mary's divinity was entirely foreign to Christian belief. It was only toward the end of the third century that certain Alexandrian theologians began using the title **"Mother of God"** for Maryam. From this point onward, the belief in her exalted status and the practice later labelled **Mariolatry** began to spread.

Mariolatry refers to the worship of Mary, a term used by critics who argue that some forms of Marian devotion cross the line from reverence into worship—something they maintain should be reserved for God alone. The word combines *Maria* (Latin for "Mary") with *-latry*, meaning worship, as in "idolatry." Many Protestant traditions use the term to critique Catholic and Orthodox practices involving prayers, veneration, and intercession directed toward Mary.

Catholic and Orthodox Christians, however, distinguish between **veneration** and **worship**, insisting that honouring Mary as the mother of Jesus and a model of faith does not make her divine.

Even so, the early Church initially rejected excessive devotion to Mary and condemned those who practised it as heretics. It was not until the Council of Ephesus in 431 CE that the title "Mother of God" received official sanction. After this, Marian devotion spread rapidly, to the point that by the time of the Qur'an's revelation, Mary had become so central in Christian piety that she overshadowed even the Trinity.

Cathedrals displayed statues of Mary; rituals and prayers were directed to her; and she was believed to answer supplications, relieve distress, and provide aid to the helpless. For many devout Christians, no source of comfort

was greater than the conviction that they enjoyed the protection of the “Mother of God.”

According to the Qur’an, Surah al-Hadid:

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۖ فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

57:27 ***In their wake, We sent a succession of Our Messengers, and raised Jesus, son of Mary, after all of them, <u>and bestowed upon him the Evangel</u>*** (Gospel)***, and We set tenderness and mercy in the hearts of those that followed him. <u>As for monasticism</u>, it is they who invented it; We did not prescribe it for them. They themselves invented it in pursuit of Allah's good pleasure, and then they did not observe it as it ought to have been observed. So We gave their reward to those of them that believed. But many of them are wicked.***

(وَاٰتَيْنٰهُ الْاِنْجِيْلَ) “***<u>and bestowed upon him the Evangel</u>*** (Gospel)” The Bible, as a complete book, was not revealed to Jesus. In Islamic belief, ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) received the **Injīl**, a divine scripture sent directly by Allah (سُبْحَانَهُ وَتَعَالَى). The Bible in its present form, however, was compiled long after his time. The New Testament was written decades after Jesus, preserving some of his teachings but also reflecting later additions, interpretations, and human contributions.

In Christian theology, Jesus is regarded as the **Word of God made flesh**, meaning that his life and teachings express divine truth. Yet the Bible itself was authored by many individuals over several centuries, not delivered as a single revealed book to Jesus.

According to some scholars, when ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) addressed Allah (سُبْحَانَهُ وَتَعَالَى) using a term later translated into English as “Father,” the original Aramaic expression carried a much broader meaning. It conveyed intimacy, care, and divine nurturing—encompassing both paternal and maternal aspects of God’s creative mercy—rather than literal parenthood. Over time, however, later Christian interpreters combined this metaphorical language with theological

speculation and concluded that ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) was the literal "Son of God."

According to Islamic teaching, ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) was born to the virgin Maryam, performed miracles by Allah's permission, and delivered the Injīl to the Children of Israel. He was neither crucified nor killed nor resurrected; rather, Allah (سُبْحَانَهُ وَتَعَالَى) saved him and raised him to the heavens. Since the dead do not return to this world, his future descent is possible only because he never died. Near the end of time, he will return to confront the Antichrist and restore justice and peace on earth.

The Qur'anic narrative of ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) begins by affirming that Adam, Nūḥ, and the prophets from the family of Ibrāhīm (عَلَيْهِ ٱلسَّلَامُ) and the family of ʻImrān—such as Mūsā (عَلَيْهِ ٱلسَّلَامُ) and Hārūn (عَلَيْهِ ٱلسَّلَامُ), known as Amram's sons in the Bible—were all human beings. None of them ever claimed divinity.

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ٣٣ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ٣٤

3:33-34 Allah had chosen Adam, and Noah and the family of Ibrahim and the family of Imran in preference to all the people of the world. They all belonged to the same chain and were the offspring of one another. Allah knows everything and hears everything (al-Imran).

The Quran places Isa (عَلَيْهِ ٱلسَّلَامُ) among the greatest prophets of Islam and mentions him with various titles:

- **Al-Masih**: The one who was anointed.
- **Ruh**: A spirit from Allah (سُبْحَانَهُ وَتَعَالَى), indicating his special status and connection to Allah (سُبْحَانَهُ وَتَعَالَى).
- **Ibn Maryam**: The son of Mary, emphasising his miraculous birth and his mother's piety.
- **Kalimah**: A word from Allah (سُبْحَانَهُ وَتَعَالَى), signifying his creation by Allah's command.
- **Ul-Azm**: One of the five messengers of determination, along with Nuh, Ibrahim, Musa, and Muhammad (ﷺ).

وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ ۖ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ

43:63 When Jesus came with the clarifications, he said, "I have come to you with wisdom, and to clarify for you some of what you differ about. So fear Allah, and <u>obey me</u>.

"***obey me***", i.e., do as I tell you to do as Allah (سُبْحَانَهُ وَتَعَالَى) has commanded me to do. In the same Surah the prophet Isa (عَلَيْهِ ٱلسَّلَامُ) himself said:

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هَٰذَا صِرَاطٌ مُسْتَقِيمٌ

43:64 <u>Allah is my Lord and your Lord, so worship Him</u>—this is a straight path." (Az Zukhruf)

The command ***"Worship Him alone"*** leaves no ambiguity about the message of **Tawḥīd** taught by Prophet ʿĪsā (عَلَيْهِ ٱلسَّلَامُ). His call to pure monotheism was identical to that of every prophet from the beginning of humanity to the final Messenger, Muhammad (ﷺ). ʿĪsā (عَلَيْهِ ٱلسَّلَامُ) never claimed divinity, never called himself the son of God, and never invited people to worship him. His miraculous birth was simply another sign of Allah's creative power—no different in essence from the creation of Prophet Ādam (عَلَيْهِ ٱلسَّلَامُ).

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ

3:59 "The likeness of Jesus in Allah's sight is that of Adam: He created him from dust, then said to him, 'Be,' and he was."

In the same way, Allah (سُبْحَانَهُ وَتَعَالَى) simply said "Be", and the virgin Maryam (عَلَيْهَا ٱلسَّلَامُ) conceived ʿĪsā (عَلَيْهِ ٱلسَّلَامُ).

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ

21:91 "And the one who guarded her chastity — so We blew into her (garment) ***from Our Spirit, and We made her and her son a sign for all peoples."***

The verse ***(21:91)*** affirms Maryam's purity, describes the miraculous conception of ʿĪsā through Jibrīl's breath by Allah's command, and declares both mother and son a universal sign of divine power.

وَ مُصَدِّقًا لِّمَا بَيْنَ يَدَیَّ مِنَ التَّوْرٰىةِ وَ لِاُحِلَّ لَكُمْ بَعْضَ الَّذِیْ حُرِّمَ عَلَيْكُمْ وَ جِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ ۫ فَاتَّقُوا اللّٰهَ وَ اَطِيْعُوْنِ ﴿۵۰﴾ اِنَّ اللّٰهَ رَبِّیْ وَ رَبُّكُمْ فَاعْبُدُوْهُ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿۵۱﴾

3:50-51 ***And I have come to confirm the truth of whatever remains of the Torah before me, and to make lawful for you some of what was forbidden to you. I have come to you with a sign from your Lord, so be mindful of Allah and obey me."***
"<u>Surely Allah is my Lord and your Lord, so worship Him alone</u>. This is the Straight Path."

Prophet ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) consistently called people to **obey him**, never to **worship him**. He repeatedly affirmed that **Allah (سُبْحَانَهُ وَتَعَالَى) is my Lord and your Lord**, and therefore only He deserves worship. Even the Gospel of Matthew echoes this message: *"Think not that I have come to destroy the Law or the Prophets; I have not come to destroy but to fulfil"* **(Matthew 5:17)**. Here, "fulfil" signifies affirming the same pure monotheism—**Tawḥīd**—that all the prophets of Allah (سُبْحَانَهُ وَتَعَالَى) proclaimed before him. This message aligns perfectly with the Qur'anic statement: "***And I have come to confirm the guidance of the Torah before me***." In essence, like all prophets before him, ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) grounded his mission on three core principles:

1. Absolute submission belongs to Allah alone, and every social and moral system must be built upon His supreme authority.
2. A prophet must be obeyed without hesitation, for he speaks and acts only by the command of that same ultimate Authority.
3. Only Allah (سُبْحَانَهُ وَتَعَالَى) has the right to declare what is lawful or unlawful, pure or impure; no one else may legislate in matters of faith.

It is evident that ʻĪsā (عَلَيْهِ ٱلسَّلَامُ), Mūsā (عَلَيْهِ ٱلسَّلَامُ), Muḥammad (ﷺ), and all the prophets (peace be upon them al) were united in a single mission. Like every messenger before him, ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) called exclusively to the worship of Allah (سُبْحَانَهُ وَتَعَالَى). Even the Gospel of Matthew preserves this

teaching: "*Thou shalt worship the Lord thy God, and Him only shalt thou serve*" **(Matthew 4:10)**.

Throughout his ministry, ʿĪsā (عَلَيْهِ ٱلسَّلَامُ) consistently presented himself as a prophet and envoy of the Kingdom of Heaven, inviting people to follow him in that role. From the very beginning of his mission in Nazareth, his own townspeople and relatives rejected him—just as the Gospels of Matthew, Mark, and Luke record the saying, "*No prophet is accepted in his own country*." When his enemies plotted to kill him in Jerusalem and urged him to leave, he replied, "*It cannot be that a prophet perish out of Jerusalem*" **(Luke 13:33)**.

As he entered Jerusalem for the final time, his disciples proclaimed aloud, "*Blessed be the King that cometh in the name of the Lord*." The Pharisees, a leading Jewish sect, objected and demanded that he silence them. He answered, "*I tell you, if these should hold their peace, the stones would immediately cry out*" **(Luke 19:38–40)**.

On another occasion, Isa (عَلَيْهِ ٱلسَّلَامُ) addressed the weary and burdened with compassion: "*Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart… my yoke is easy, and my burden is light*" **(Matthew 11:28–30)**.

The above statements reflect not divinity, but the voice of a prophet calling his people to guidance, mercy, and obedience to Allah. In surah Maidah the prophet Isa (عَلَيْهِ ٱلسَّلَامُ) himself said:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۖ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

5:72 ***And surely they disbelieved when they said: 'Christ, the son of Mary, is indeed God'; whereas Christ had said: 'Children of Israel! Serve Allah, Who is your Lord and my Lord.' Allah has forbidden Paradise to those who associate anything with Him in His divinity and their refuge shall be the Fire. No one will be able to help such wrong-doers.*** ***(Surah Ma'idah)***

Verse (5:72) declares that Isa (عَلَيْهِ ٱلسَّلَامُ) never claimed divinity, affirms his call to worship Allah alone, and warns of the consequences of shirk—using Jesus' own words as the ultimate proof.

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ

5:77 Say, "O people of the Book, do not transgress the bounds of truth in your religion, and do not follow the <u>fancies</u> of those who (the Jews) ***themselves went astray before you and led astray many others and strayed away from the <u>Right Way</u>."***

This refers to the misguided communities from whom later Christians adopted distorted beliefs and erroneous doctrines. In particular, it alludes to the influence of Greek philosophers, whose speculative ideas led Christians away from the **Right Path (الصِّرَاطَ الْمُسْتَقِيمِ)** that Prophet ʿĪsā (عَلَيْهِ ٱلسَّلَامُ) had originally shown them.

Over time, Christians moved far beyond the proper bounds of reverence for the Messiah. Influenced by speculative philosophies and imaginative theological interpretations, they gradually fashioned a new religion that bore little resemblance to the original teachings of Prophet ʿĪsā (عَلَيْهِ ٱلسَّلَامُ). In this context, the observations of Rev. Charles Anderson Scott in *Encyclopaedia Britannica* (14th Edition) are particularly illuminating. He notes that, aside from the birth narratives in Matthew, Mark, and Luke, **nothing in these Gospels suggests that their authors regarded Jesus as anything other than a human being—albeit one specially endowed with the Spirit of God**. Even Matthew describes him simply as "the carpenter's son," and records that after Peter identified him as the Messiah, Jesus was still spoken to and even *rebuked* by him **(Matthew 16:22)**.

In the Gospel of Luke, even after the crucifixion narrative, the two disciples on the road to Emmaus still describe Jesus as *"a prophet mighty in deed and word before God and all the people"* **(Luke 24:19)**. Rev. Charles Anderson Scott notes that the Gospel writers do not link Jesus' death with the forgiveness of sin, nor do they portray

him as anything other than a divinely inspired human messenger. Scott further observes that Jesus explicitly identified himself as a prophet, citing his own words: *"I must go on my way today, tomorrow, and the day following, for it cannot be that a prophet perish out of Jerusalem"* **(Luke 13:33)**.

At no point does ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) refer to himself as the "Son of God" in the later theological sense, nor is there any indication that he acted independently of Allah (سُبْحَانَهُ وَتَعَالَى) or claimed divine status. Scholars continue to debate whether it was the earliest Christian community or Paul who first infused the title "Lord" with a fully developed religious meaning. Paul asserted that Jesus possessed a unique and intimate relationship with God—ethical, personal, and eternal—and although he elevated Christ in many ways, he ultimately stopped short of calling him God outright (Encyclopaedia Britannica, Vol. 13, 1946, pp. 22–25).

A related narration from Abu Hurayrah (may Allah be pleased with him) places ʻĪsā firmly within the Islamic eschatological tradition. The Prophet (ﷺ) said that, by the One in Whose Hand is his soul, ʻĪsā, the son of Mary, will descend near the end of time and rule with perfect justice. He will abolish false beliefs, eliminate practices that contradict divine guidance, and usher in an age of such abundance that material wealth will lose all value. In that era, a single prostration to Allah will be worth more than the entire world and everything within it. This narration, recorded in Ṣaḥīḥ al-Bukhārī (Hadith 3448), highlights both the honoured status of ʻĪsā in Islam and the unbroken continuity of his mission—from his miraculous birth to his eventual return.

Asceticism and Monasticism

Asceticism is a way of life built on deep self-discipline and the conscious choice to step away from worldly indulgence. People adopt this path to purify their hearts, strengthen their character, and draw closer to a higher spiritual state.

At its core, asceticism involves three key elements:

1. Self-Denial

The ascetic willingly lets go of certain physical comforts — whether luxurious living, specific foods, or sexual desires — in order to free the soul from dependence on material pleasures.

2. Spiritual Focus

The purpose is not deprivation for its own sake, but to create space for spiritual growth. This often includes practices such as fasting, meditation, reflection, and prayer.

3. Discipline

A life of asceticism requires steady self-control and commitment. Through discipline, a person trains the heart and mind to rise above impulses and stay anchored in spiritual purpose.

Monasticism is a religious way of life in which individuals withdraw from worldly pursuits to devote themselves entirely to spiritual discipline. Some monastics live in organised communities, while others choose solitude. In both cases, they renounce material possessions and personal desires in order to focus on spiritual growth.

Many monastics live in communities known as monasteries, where they follow shared rules and engage in worship, study, and communal work. They often take vows of poverty, chastity, and obedience, committing themselves

to a life of simplicity and discipline. The Bible does not explicitly mention monasticism. The practice developed centuries later, becoming widespread in the medieval period. Even today, certain Christian groups—especially within Catholicism—continue to observe monastic traditions.

Some of the inspiration for withdrawing from society may have come from figures like John the Baptist, who lived an ascetic life in the wilderness, wearing simple clothing and surviving on locusts and wild honey **(Matthew 3:1–4)**. Likewise, Isa عليه السلام (Jesus) spent forty days in the desert in fasting and prayer, seeking closeness to Allah سبحانه وتعالى.

However, monasticism eventually grew to include practices such as extreme **celibacy** and forms of **self-harm**, which stand in contrast to Biblical teachings that emphasise honouring and caring for the body.

The Bible describes the body as a “temple of the Holy Spirit” **(1 Corinthians 6:19–20)**, and harming oneself or neglecting cleanliness does not align with this principle.

To understand Christian monasticism, it is important to look at its historical development. The phenomenon did not appear until nearly two centuries after the ascension of Prophet Isa عليه السلام. Before that, the early Christian community had no concept of monastic withdrawal.

Celibacy became a defining feature of monastic life. Marriage was often viewed as spiritually inferior, and monks were encouraged to avoid interaction with women. Women, too, were urged to renounce marriage for the “Kingdom of Heaven.” This idealisation of celibacy contributed to the rapid spread of monasticism.

Historically, three main factors contributed to the rise of monasticism:

1. Reaction to Moral Decline

Many ancient societies were marked by immorality, materialism, and indulgence. Early Christian thinkers responded by promoting strict chastity, self-denial, and moral discipline. They believed that distancing themselves from worldly pleasures would elevate their spiritual state.

2. Influence of Pre-Christian Traditions

As Christianity spread, some pagan customs were absorbed into Christian practice. Festivals such as Saturnalia, a Roman celebration marked by feasting and gift-giving, influenced later Christian traditions like Christmas. Over time, saint-veneration and mystical practices also emerged. Some monks adopted extreme forms of asceticism, living in caves or deserts, and were believed to possess miraculous powers.

3. Organised Monastic Movements

Christian monasticism began in Egypt. St. Anthony **(250–350 CE)** is often regarded as its founder. He established early monastic settlements at Pispir (now Der al-Memum) and near the Red Sea (Der Mar Antonius). His teachings shaped the early monastic tradition. Soon after, Pachomius the Great founded large monasteries and convents, giving monasticism a structured form.

From Egypt, monasticism spread to Palestine, Syria, North Africa, and eventually Europe. Initially, the Christian Church struggled to define its stance. While it admired the ideals of renunciation, celibacy, and voluntary poverty, it could not declare marriage, family life, or property ownership sinful. Over time, under the influence of prominent figures such as St. Athanasius, St. Basil, St. Augustine, and Gregory the Great, monastic rules became firmly integrated into the Church’s structure.

Saints

Some well-known early monks were reported to have subjected themselves to extreme physical hardship in the hope of attaining spiritual experiences, each striving to surpass the other in severity. One of the most painful aspects of extreme ascetic monasticism was its impact on family bonds. Some monastics believed that distancing themselves from parents, siblings, spouses, and children was necessary for spiritual advancement. As a result, the biographies of early Christian saints contain many deeply moving and heart-rending accounts of families separated in the name of spiritual devotion.

St. Macarius **(300–391 CE)**—also known as Macarius of Egypt—is said to have carried an 80-pound weight, lived for months in a swamp, and survived on rotting maize. For six months he slept in the marshes while insects and flies preyed upon his exposed body.

St. Eusebius of Caesarea **(c. 260/265–339/340 CE)** is described as having gone even further. He reportedly carried a weight of 150 pounds and spent three years living in a dry well as part of his spiritual discipline.

St. Jerome **(c. 342–420 CE)** taught that a nun who remained unmarried was a “bride of Christ,” and that her mother was therefore the “mother-in-law.” Such teachings elevated celibacy to a spiritual ideal and contributed to a decline in the value placed on marriage, especially since Christianity offered no provision for divorce or separation.

St. Ammon is another example. On the first night of his marriage, he delivered a sermon to his bride on the “impurity” of marital relations. The couple mutually agreed to live apart for the rest of their lives. (One naturally wonders why they married at all.)

St. Abraham is reported to have left his wife on the very first night of their marriage, and similar accounts exist about St. Alexis. (It naturally raises the question of why such marriages were entered into at all.)

By 386 CE, the Roman Synod advised priests to avoid marriage, and Pope Siricius instructed that priests who married or continued marital relations should be removed from office. Influential scholars such as **St. Ambrose** and **St. Augustine** strongly supported this position, and after some resistance, clerical celibacy became firmly established in the Western Church. During this period, Church councils even addressed concerns about married clergy having “illicit” relations with their own wives. Regulations were introduced requiring priests to sleep openly, meet their wives only in the presence of others, and avoid private contact. **St. Gregory** recounts the story of a priest who had lived with his wife for forty years, yet rebuked her on his deathbed for the relationship.

St. Evagrius had spent many years practising severe ascetic exercises in the desert. One day, letters arrived from his parents, expressing their longing to see their son. Fearing that reading their words might awaken feelings of familial attachment and distract him from his spiritual discipline, he reportedly cast the letters into the fire without opening them.

St. Theodorus His mother and sister travelled to the monastery, carrying letters of recommendation from several priests, hoping for even a brief glimpse of him. Yet Theodorus chose not to come out to meet them, believing that maintaining distance from family was essential for his spiritual path.

St. Marcus’ mother once travelled to the monastery hoping to see her son. She even obtained the abbot’s permission, along with an order instructing Marcus to come out and meet her. Marcus agreed, but only on the condition that his mother keep her eyes closed. As a result, neither mother nor son truly saw one another, despite being only a few steps apart.

St. Poemen and his six brothers lived together in a desert monastery in Egypt. Many years later, their elderly mother discovered where her sons were living and travelled a great distance to see them. When the

brothers saw her approaching, they quickly withdrew into their cell and closed the door. Standing outside, the mother wept and pleaded, saying, “In my old age I have journeyed from far away just to look upon you. Surely a single glimpse would do no harm. Am I not your mother?” Despite her heartfelt cries, the brothers did not open the door. They sent word to her that they would meet her not in this world, but in the next.

St. Simeon Stylites is said to have left his parents and remained out of contact for twenty-seven years. His father eventually died in grief. When news of Simeon’s growing reputation for piety spread, his mother—still living in anguish—came to the monastery hoping to see him. Because women were not permitted to enter, she prayed that either her son would call her inside or come out to grant her a glimpse. Simeon, however, refused both requests.

St. Abraham is similarly described as having refrained from washing his face or feet for fifty years after entering the Christian ascetic path.

St. Evagrius, the noted monk, praised the self-control of the Palestinian ascetics, claiming that *“they had mastered their passions so completely that even when they bathed alongside women, looked at them, touched them, or even embraced them, they remained unmoved by nature.”* Although bathing was generally viewed with suspicion in monastic circles, such practices were sometimes undertaken as exercises in testing and strengthening self-discipline.

Virgin Sylvia, a well-known nun, reportedly allowed no part of her body—except her fingertips—to come into contact with water for her entire life.
It is also said that **130 nuns from eight convents** avoided washing their feet and would tremble at the very mention of bathing.

Accounts from this period contain many similar stories. One saint reportedly maintained complete silence for thirty years. Another bound himself to a rock. Some wandered through forests living on grass, while others

carried heavy loads as a form of discipline. Certain ascetics kept their limbs chained, lived in dens of wild animals, or took up residence in dry wells or abandoned graves. Some remained unclothed, covering themselves only with long hair, and crawled on the ground. After their deaths, the bones of such revered figures were often preserved in monasteries as sacred relics. Another characteristic associated with extreme asceticism was deliberate neglect of personal cleanliness. Washing the body or applying water was sometimes viewed as contrary to spiritual devotion, and physical purification was thought to diminish the purity of the soul.

St. Gregory of Nyssa (396) writes that Palestine has become a centre of wickedness and immorality. Human nature avenges itself on those who fight it. Monasticism fought it and ultimately fell in the pit of immorality the story of which is a most shameful blot on the religious history of the 8th to 11th centuries.

Another Italian bishop of the 10th century writes: "*If the penal law for misconduct is practically enforced against those who perform religious services in the church, none would escape punishment except the boys, and if the law to remove illegitimate children from religious services was also enforced, there might perhaps be left no boy among the attendants of the church.* "

Books of the medieval authors are replete with the complaints that the nunneries had become houses of prostitution. Within their four walls newborn babies were being massacred; the priests and religious attendants of the church had developed illicit connections even with forbidden relatives; the crime of the unnatural act had spread like an epidemic in the monasteries; and the practice of confession had become a means of immorality in the churches.

In time, a shift began to take place, as some saints appeared to recognise the limitations of extreme asceticism. They started to view certain monastic practices as unnatural forms of worship—almost as though they had encountered the guidance later expressed in the Qur'an.

وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَا كَتَبْنٰهَا عَلَيْهِمْ اِلَّا ابْتِغَآءَ رِضْوَانِ اللهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا

57:27 ***As for monasticism, it is they who invented it; We did not prescribe it for them. They themselves invented it in pursuit of Allah's good pleasure, and then they did not observe it as it ought to have been observed.***

The word (رَهْبَانِيَّةً) "**rahbaniyyat**" is derived from the root **rahb**, which means fear; consequently, it represents a way of life which mirrors this fear. As a term, it implies a person's abandoning the world out of fear, whether it is the fear of tyranny, the worldly temptations, or even fear of one's personal weaknesses. They took refuge in the jungles and mountains, or they lived alone as hermits.

Saint Barnabas

His given name was Joseph, but the apostles called him **Barnabas**, meaning "son of encouragement." A Levite by lineage, Barnabas was born in **Salamis, Cyprus** (1–60 CE). His devotion to ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) was so deep that he not only sought to emulate him personally but also urged others to walk in his path. Both Joseph (Barnabas) and Paul—his companion from the Jewish community of Tarsus—reflected the character and teachings of Christ so closely that it was in **Antioch** that the followers of Jesus were first labelled **"Christians"** (Acts 11:26).

Barnabas's devotion, as recorded in Acts 4:37, reflects an exceptional love for Christ. He sold a piece of land in his native Cyprus, brought the proceeds, and placed them at the apostles' feet. Beyond this act of generosity, he also worked to support himself so that he would not become a burden on the early church (1 Corinthians 9:6). Although Prophet ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) is said to have held Barnabas in high regard, modern Christian discourse often treats his name with discomfort—so much so that mentioning Barnabas can seem almost taboo, giving the impression that the Biblical tradition has become a matter of selective inclusion.

Curiously, Barnabas does not appear among the twelve original disciples, despite the fact that, according to Acts 13:2–5, Prophet ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) chose both Barnabas and

his cousin Paul for a special missionary task because of their piety, devotion, and spiritual integrity. Even more striking is that the Testaments make no reference to the **Gospel of Barnabas**, a work attributed to him in later tradition.

Barnabas served as a teacher of the Law in a synagogue (Acts 4:36). According to tradition, a group of Jews harbouring deep hostility toward the emerging Christian movement travelled to Salamis, where Barnabas was actively preaching. Angered by his growing influence, they accused him of betraying both his own community and the teachings of the synagogue. In their fury, they dragged him out of the place of worship, subjected him to brutal torture, and ultimately stoned him to death. Today, the **Barnabas Monastery** stands in **Famagusta, Northern Cyprus**, commemorating his legacy.

According to the *History of the Cyprus Church*, Barnabas is said to have appeared in a dream to Archbishop Anthemios in 478 A.D., revealing the location of his burial place beneath a carob tree. The next day, Anthemios discovered the tomb exactly as described in the vision. Inside were the remains of Barnabas, with a copy of the Gospel of Matthew resting upon his chest.

Originally, **Matthew's Gospel was known as the "Syriac Bible" and was written in Aramaic, the language spoken by ʻĪsā (عَلَيْهِ ٱلسَّلَامُ).** Archbishop Anthemios later presented this gospel to Emperor Zeno in Constantinople, and in return received special privileges for the Greek Orthodox Church of Cyprus. Zeno also bestowed upon him the purple cloak—still worn by the Greek Archbishop during major church festivals—as well as the imperial sceptre and the red ink used for the archbishop's official signature.

According to Abul Aʻlā Maudūdī, anyone who approaches the Syriac Bible with an open and unbiased mind—and then compares it with the four canonical Gospels—will immediately notice a significant difference. In Maududi's assessment, the Syriac account is far more superior and detailed, portraying the life of Prophet ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) with the vividness of an eyewitness narrative, in

contrast to the comparatively fragmented presentations found in the New Testament Gospels. Matthew's Gospel, in particular, offers a richer description of the methods Prophet ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) used to teach and train his disciples. In the Syriac version of Matthew, the Prophet appears in his full spiritual majesty and dignity—more clearly and powerfully than in any of the four canonical Gospels.

According to the Gospel attributed to Barnabas, ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) consistently presents himself not as the "Son of God" but as a prophet of Allah, reaffirming the same core teachings delivered by all earlier messengers: the oneness of God (**Tawḥīd**), the reality of prophethood, and the certainty of the Hereafter. Barnabas's narrative also offers a striking portrayal of ʻĪsā's devotional life. He describes the Prophet observing prayer at set intervals that closely resemble the Muslim prayer times of Fajr, Zuhr, ʻAsr, Maghrib, ʻIshā', and Tahajjud. In every instance, ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) is shown performing ablution before prayer, emphasising purity, discipline, and conscious preparation for worship.

This account reinforces the central theme: that the message and practice of ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) were fully aligned with the unbroken chain of monotheistic teachings stretching from earlier prophets to the final revelation. It highlights how later theological developments diverged from this original path, while the Qur'anic perspective restores the continuity of that pure, prophetic tradition.

Barnabas further strengthens this continuity of prophetic teaching by recognising Dāwūd and Sulaymān (عليهم السلام) as prophets of Allah (سُبْحَانَهُ وَتَعَالَى), a view that aligns with the Qur'anic tradition but is not reflected in the same way within Jewish or Christian lists of prophets. He also identifies Prophet Ismāʻīl (عَلَيْهِ ٱلسَّلَامُ) as the intended son for the great sacrifice, even placing on the lips of a Jewish rabbi the admission that it was Ismāʻīl—not Ishāq—who was chosen. In doing so, Barnabas preserves a version of sacred history that resonates strongly with the Abrahamic narrative upheld in Islam.

His account of the teachings of ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) on the Hereafter, Resurrection, Hell, and Heaven mirrors the

Qur'anic descriptions with remarkable closeness. This thematic harmony suggests that the message of ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) was firmly rooted in the same monotheistic tradition that culminated in the final revelation. It is therefore unsurprising that the Gospel attributed to Barnabas has been met with resistance in Christian circles, for it challenges the later theological developments often associated with **Pauline doctrine**.

Paul—originally Saul of Tarsus (c. 5–64/65 CE)—never met ʻĪsā (عَلَيْهِ ٱلسَّلَامُ). As acknowledged in 1 Timothy 1:13, he was once a fierce opponent of Jesus and openly spoke against his name before claiming apostleship. Barnabas's narrative, by contrast, presents a portrait of ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) that is consistent with the teachings of earlier prophets and with the Qur'anic restoration of that message. Within the broader argument of this chapter, Barnabas stands as a symbolic witness to the original, unaltered monotheism of ʻĪsā (عَلَيْهِ ٱلسَّلَامُ)—a monotheism later obscured by doctrinal innovations but preserved in the Qur'an with clarity and finality.

From the mid-40s to the mid-50s AD, Paul established several Christian communities in Asia Minor and Europe. He first advocated for Jesus of Nazareth as the Jewish Messiah and Son of God. Paul declared that Christians were free from the Jewish law. He abolished all restrictions on legal and illegal food. Paul repudiated the circumcision, which did not conform to Jewish law. If that wasn't enough, Paul also advocated that the Prophet "Isa (عَلَيْهِ ٱلسَّلَامُ) died on the Cross for the act of atonement that had been broken by original sin"; this was like music to polytheists' ears.

Not to be outdone by Europeans, Americans came up with their own version of Christianity in the shape of Jehovah's Witnesses in the early 19th century. They reject the traditional Christian beliefs of the "immortal soul" and "hellfire." Instead, they formed the view that Christ had died to pay a "ransom price" to atone for sinful humans.

According to the Gospel attributed to Barnabas, the events surrounding the crucifixion unfolded very

differently from the narrative later promoted by Pauline Christianity. Barnabas—writing as an eyewitness—states that when Judas Iscariot accepted money from the high priest and led soldiers to arrest ʻĪsā (عَلَيْهِ ٱلسَّلَامُ), Allah commanded four angels to lift the Prophet to safety. Commentators note that Judas's speech, mannerisms, and even facial features bore a striking resemblance to those of ʻĪsā (عَلَيْهِ ٱلسَّلَامُ), making the substitution plausible to those present. Thus, the cross was placed not upon ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) but upon another—an account that aligns directly with the Qur'anic declaration that "they did not kill him, nor did they crucify him."

The biblical accounts of Judas vary widely from one Gospel to another, but Barnabas's version strikes at the very core of Pauline doctrine. Its harmony with Qur'anic teaching is one reason it has remained unwelcome within mainstream Christian tradition.

Barnabas's narrative also exposes the extent to which Paul departed from the original commandments of Allah (سُبْحَانَهُ وَتَعَالَى) preserved in earlier scriptures. Paul introduced a new theological framework—one far more palatable to the Greco-Roman elite—by discarding Mosaic Law, redefining Jesus as the "Son of God," and promoting the doctrine of atonement through crucifixion. These innovations culminated at the Council of Nicaea in 325 CE, convened under Emperor Constantine in Iznik, where Paul's doctrines were formally endorsed and ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) was officially declared divine. In effect, Jesus—who had been understood for centuries as a prophet—was suddenly given a divine status more than 300 years after his earthly mission.

The earliest followers of ʻĪsā (عَلَيْهِ ٱلسَّلَامُ), particularly the oriental Christian communities among whom he lived and preached, regarded him as a Prophet of Allah (سُبْحَانَهُ وَتَعَالَى) and faithfully observed the Mosaic Law. The decisions of Nicaea swept aside these original teachings, replacing them with doctrines unknown to the earliest believers and unrecognisable to figures such as Barnabas.

It is therefore unsurprising that mentioning Barnabas has become almost "blasphemous" in certain Christian circles. Yet Barnabas was held in the highest esteem by ʻĪsā (عَلَيْهِ

(ٱلسَّلَامُ) himself and conveyed teachings that resonate closely with the message later perfected through the Prophet Muhammad (ﷺ).

The four canonical Gospels recognised by the Church cannot be treated as reliable sources for recovering the original teachings of ʻĪsā (عَلَيْهِ ٱلسَّلَامُ). The Church has gone to great lengths to suppress the Gospel of Barnabas. Only a single Italian manuscript survives, locked away in the library of Pope Sixtus V, inaccessible to the public. In the early 18th century, the text briefly resurfaced in the hands of John Toland before eventually reaching the Imperial Library of Vienna in 1738. An English translation was published by Clarendon Press in 1907, but it too mysteriously vanished soon after, with every copy reportedly destroyed. George Sale also mentioned a Spanish translation, yet that version has likewise disappeared without trace.

Barnabas's account further records that during the lifetime of ʻĪsā (عَلَيْهِ ٱلسَّلَامُ), Roman soldiers—steeped in polytheistic traditions—began calling him "God" after witnessing his miracles, even though they did not refer to him as the "Son of God." Throughout the Gospel of Barnabas, ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) explicitly mentions the coming of the Prophet Muhammad (ﷺ), sometimes by name, sometimes as **Rasūl-Allāh**, sometimes as **al-Masīḥ**, and at other times as **"the Admirable."** In several passages, he uses expressions equivalent in meaning to:

Lā ilāha illā Allāh, Muhammadur Rasūl Allāh
(لَا إِلَٰهَ إِلَّا ٱللَّهُ مُحَمَّدٌ رَسُولُ ٱللَّهِ)

Priesthood

In Christianity, the role of the priesthood differs across denominations, but generally priests serve as guides and spiritual leaders, helping the community connect with God. In Judaism, the priestly class is known as the **Kohen** (plural: **Kohanim**). In Hinduism, religious functions are carried out by **pundits** or **pujaris**. Despite the differences in tradition, the purpose of Kohanim, priests, pundits, and pujaris is essentially the same: to guide people toward the right path through wisdom, knowledge, and spiritual insight.

However, throughout history there have also been individuals who falsely present themselves as intermediaries of the divine for personal gain. In the Muslim world, such figures are often referred to as **"Peer Faqeer."** They exploit vulnerable people—especially those with limited literacy—by claiming spiritual authority. Some of these impostors even rise to positions of influence, leadership, or administration.

Others rely on selling **amulets (tawiz-dhaga)** or similar objects, often at a cost, claiming they possess spiritual power. Some call themselves **"Murshids,"** demanding unquestioning obedience from their followers, who feel unable to make even the smallest decision without their permission. In contrast, a true Murshid is one who guides seekers on a genuine spiritual path, helping them grow in understanding, sincerity, and closeness to God.

There's no room for asceticism in Islam, and for a good reason too. Asceticism is the most unnatural act of worship, which goes against the teachings of the Prophet Isa عَلَيْهِ ٱلسَّلَامُ (Jesus). Isa عَلَيْهِ ٱلسَّلَامُ spent 40 days and 40 nights in the desert (Matt 4:1-11, Mark 1:12-13, Luke 4:1-13), worshipping Allah (سُبْحَانَهُ وَتَعَالَى), not punishing himself. Yahya (John the Baptist) is known for spending time in the wilderness or desert where he preached about repentance, a form of worship, not punishment. He led a modest life, dressed in camel's hair garments, and consumed locusts and wild honey. The way to attain spiritual piety lies not in abandoning the world but the worldly desires. There's a big difference between the two.

According to a tradition related both by Bukhari and by Muslim, one of the companions said that he would keep up Prayers throughout the night; another said that he would fast perpetually without ever observing a break; and a third one said the he would never marry and would have nothing to do with women. When the Holy Prophet (ﷺ) came to know of what they had resolved, he said: "*By God, I fear Allah the most and remain conscious of Him at all times; yet my way is that I observe the fast as well as break it; I keep up the Prayer during the night as well as have sleep; and I marry the women also. The one who does not follow my way, does not belong to me.* **"**

Hadrat Anas says that the Holy Prophet (ﷺ) used to say: **"***Do not be hard and severe to yourselves lest Allah should be hard and severe to you. A community had adopted this way of severity towards itself; then Allah also seized it in severity. Look, the remainder of them are found in the Monasteries and Churches.* **"** (Abu Da 'ud).

Some critics may confuse asceticism with Sufism, which is completely different from renouncing the world. Sufism, also known as Tasawwuf, is a mystical branch of Islam which focusses on the inward search for Allah (**سُبْحَانَهُ وَتَعَالَى**) and the cultivation of spiritual values and practices. Sufism include:

Spiritual Purification: Sufis aim to purify their hearts and souls to achieve closeness to Allah (**سُبْحَانَهُ وَتَعَالَى**). This involves self-discipline.

Dhikr (**الذكر**)(Remembrance of God): One of the central practices in Sufism is dhikr, which involves the repetitive chanting of Allah's names and attributes to maintain constant awareness of the divine presence.

Tariqa (**الطريقة**) (Spiritual Path): Sufis often follow a specific spiritual path or order, known as a tariqa, guided by a spiritual leader or master called a sheikh or pir.

Love and Devotion: Sufism places a strong emphasis on love and devotion to Allah (**سُبْحَانَهُ وَتَعَالَى**). It is often expressed through poetry, music, and dance. Famous Sufi **Rumi** has greatly influenced Islamic literature and spirituality.

Sufism has had a profound impact on Islamic culture and society, influencing art, literature, and philosophy. It has also contributed to the spiritual and moral development of Muslim communities through its emphasis on inner transformation and ethical conduct.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Tawḥīd or Trinity

Tawḥīd (تَوْحِيد)

The term **Tawḥīd** comes from the Arabic verb *waḥḥada*, meaning “to declare One.” It refers to the doctrine of the **absolute, indivisible Oneness of Allah** سُبْحَانَهُ وَتَعَالَى. This is the central principle of Islam and the foundation of its very first pillar. Islamic belief (ʿ***aqīdah***) is built upon uncompromising monotheism—an element that distinguishes Islam from all other religious traditions. Among all Qur’anic chapters, **Sūrat al-Ikhlāṣ** stands as the clearest and most essential expression of Tawḥīd.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

قُلْ هُوَ ٱللَّهُ أَحَدٌ ١ ٱللَّهُ ٱلصَّمَدُ ٢ لَمْ يَلِدْ وَلَمْ يُولَدْ ٣ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ٤

112:1-4 ***Say, “He is Allah, the One.***
Allah, the Absolute.
He begets not, nor was He begotten.
And there is none comparable to Him.”

(قُلْ) “Say” — A Divine Command

The verse begins with قُلْ **(Say)**, which instructs the Prophet ﷺ to **proclaim** this truth publicly. Tafsīr sources explain that this chapter was revealed in response to people asking about the **nature or lineage of God**—“What is your Lord made of? What is His origin?”
Allah commands the Prophet ﷺ to answer with a definitive declaration of His absolute uniqueness.

“He is Allah” — The Only True God

The name **Allah** signifies:

- The One deserving all worship
- The One free from all imperfection
- The One who possesses every attribute of majesty and beauty

This establishes that the verse is not introducing a new deity, but affirming the **same God worshipped by all**

prophets.

“Aḥad” — Absolute Oneness

This is the heart of the verse.
Tafsīr al-Jalālayn explains that **Aḥad** means:

- One in His Essence
- One in His Attributes
- One without partner, equal, rival, or likeness

Tafsir Ishraq al-Ma‘ani adds that **Aḥad** is stronger than **Wāḥid**. While *Wāḥid* means “one” in a numerical sense, *Aḥad* means:

- **Uniquely One**
- **Indivisible**
- **Without parts, composition, or plurality**
- **Without any comparable being**

This is why Sūrah al-Ikhlāṣ is also called **Sūrat al-Tawḥīd**
According to classical reports:

- The Quraysh asked the Prophet ﷺ to describe the lineage or substance of Allah.
- Some asked whether Allah was made of gold, silver, or another material.
- Others asked for a description of His “form.”

In response, Allah revealed this sūrah to **cut off all anthropomorphic speculation** and affirm His absolute transcendence.

Theological Significance

Verse 112:1 establishes the foundation of **Tawḥīd**, the core of Islamic belief:
• Allah is One in His Being
No division, no multiplicity, no composition.
• Allah is One in His Attributes
No one shares His knowledge, power, will, or perfection.
• Allah is One in His Worship
No one else deserves devotion, prayer, or reliance.

This single verse dismantles:

- Polytheism

- **Trinity doctrines**
- Philosophical ideas of multiple divine emanations
- Anthropomorphic conceptions of God

It is the Qur'an's most concise declaration of **pure monotheism**.

Although Tawḥīd is a central theme throughout the Qur'an, certain verses express it with particular clarity and emphasis. One such example appears in Sūrah al-Furqān:

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا

25:2 He to Whom belongs the Sovereignty of the heavens and the earth: Who has begotten no son. Who has no partner in His Sovereignty Who created each and every thing and then ordained its destiny!

This verse is among the most profound and far-reaching in the entire Qur'an. According to authentic narrations, the Prophet (ﷺ) would teach it to every child in his household as soon as they were able to speak.

(ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ) "***He to Whom belongs the Sovereignty of the heavens and the earth***" Allah (سُبْحَانَهُ وَتَعَالَى) not only created everything in the universe but also ordained each thing's destiny—its form, size, potential, characteristics, lifespan, limitations, and the extent to which it may grow or develop.

In contrast, idolatrous polytheists devote themselves to gods fashioned from wood, stone, gold, silver, or other materials—lifeless objects without awareness or power. From the time of Nūḥ (عَلَيْهِ ٱلسَّلَامُ) to the final Prophet Muḥammad (ﷺ), every messenger of Allah confronted and destroyed these mute, powerless idols while calling humanity to the pure monotheism of Tawḥīd.

Although various religious traditions affirm belief in one God, their theological interpretations differ significantly from the Qur'anic concept of Tawḥīd. In the **Jewish tradition**, certain scriptural passages describe God in anthropomorphic terms—walking, appearing in human form,

or engaging physically with human beings. Classical Muslim scholars viewed these descriptions as incompatible with the Qur'anic understanding of a transcendent, incomparable Creator.

Christianity also professes belief in one God, yet its doctrine of the Trinity—Father, Son, and Holy Spirit—introduces a complex theological structure that departs from the strict monotheism taught by all the prophets.

The Magians, or Zoroastrians, trace their origins to the teachings of the 6th-century BCE figure Zarathustra (Zoroaster). Known as Parsis in the Indo-Pak subcontinent, they historically practiced fire-veneration and upheld a dualistic worldview centred on two opposing forces—light and darkness. In later centuries, figures such as Mazdak (d. c. 524–528), a notable Zoroastrian reformer, introduced radical social ideas that were widely rejected even within his own tradition. Among these was the allowance of marriages between close relatives, including siblings.

Trinity

The term **"Trinity"** does not appear anywhere in the Bible. However, the intellectual roots of the concept may reach back to the Greek-speaking Egyptian Jewish philosopher **Philo of Alexandria** (Philo Judaeus), who lived from roughly 15–10 BCE to 45–50 CE. Philo is regarded by some scholars as a precursor to later Christian theology. His aim was to harmonise Jewish scripture (the Torah) with elements of Greek philosophical thought.

A close study of Philo's writings suggests that his ideas played a significant role in shaping what later developed into **Trinitarian theology**. Early Christians were taught that Christ was born without a father—by the Command of Allah (سُبْحَانَهُ وَتَعَالَى)—a concept expressed in Islam as the **Kalima**. Over time, this divine command was conflated with the Greek philosophical term **logos**, which referred to a divine intermediary bridging the gap between God and the material world. This fusion of ideas laid the groundwork for later theological developments.

Thus, the early Christian understanding of the divine gradually became a blend of Greek philosophical concepts and Jewish religious terminology. The terms **Father, Son, and Spirit**—drawn from Jewish scripture—were reinterpreted through the lens of Hellenistic thought, eventually forming the basis of the doctrine of the Trinity. The **Council of Nicaea** in 325 CE formally endorsed the deity of Christ and articulated this belief in the original Nicene Creed. Despite ongoing debates, both the Eastern and Western branches of the Church ultimately accepted the Nicene position as orthodox.

The divinity of the Son was understood to include the divinity of the Spirit, who was associated with both Father and Son in the baptismal formula. With the triumph of Nicene Christology, the doctrine of the Trinity became established as the central expression of Christian orthodoxy.

Subsequent councils—Nicaea (325), Chalcedon (451), and Constantinople (680)—further solidified the doctrines of the Trinity and the dual nature of Christ, which were then handed down as authoritative dogma in both Eastern and Western Christianity.

The statements of Christian scholars cited earlier show that the earliest departure from the original message of Jesus stemmed from excessive reverence and theological speculation. This led to the application of titles such as "**Lord**" and "**Son of God**," the attribution of divine qualities to Jesus, and the development of doctrines like atonement—none of which align with his actual teachings. As noted in Qur'an (5:72), the Qur'an warns against such beliefs.

In Islam, the doctrine of the Trinity is refuted from the very outset by the declaration **لَا إِلَٰهَ إِلَّا اللهُ — "There is no god but Allah."** Surah al-Ikhlāṣ further reinforces this truth:

لَمْ يَلِدْ وَلَمْ يُولَدْ — "He begets not, nor is He begotten." ***(112:3)***

This verse directly challenges the notion of "Father, Son, and Holy Spirit." In Surah al-Ikhlāṣ, Allah (سُبْحَانَهُ وَتَعَالَى) is described as **Aḥad**—absolutely One, without partner,

parent, or offspring. This definition negates the Trinity in every sense.

مَا الْمَسِيْحُ ابْنُ مَرْيَمَ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ وَ اُمُّهٗ صِدِّيْقَةٌ ؕ كَانَا يَاْكُلٰنِ الطَّعَامَ ؕ اُنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْاٰيٰتِ ثُمَّ انْظُرْ اَنّٰى يُؤْفَكُوْنَ ﴿۷۵﴾

5:75 The Messiah, son of Mary, was no more than a Messenger: many Messengers had already passed away before him. His mother was a righteous woman and they both ate food. Behold! How We make clear to them the signs leading to the Reality, and, again behold, how they are perverted. (Surah Maida)

The Holy Book **Injīl** was revealed to Prophet ʻĪsā (عَلَيْهِ ٱلسَّلَامُ). It cannot be equated with *ta biblia*—a Latin expression meaning "**the books**," referring to the **Pentateuch** (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) revealed to Prophet Mūsā (عَلَيْهِ ٱلسَّلَامُ) as the **Tawrāt**. Neither the Injīl nor the *ta biblia* supports the notion that God manifested Himself in human form.

Regarding authenticity, Rev. Charles Anderson Scott notes in *The Encyclopaedia Britannica* that *"there is nothing in the three Gospels—Matthew, Mark, and Luke—to suggest that Jesus was anything other than a human being."* Jesus never claimed divine sonship, nor did he present himself as anything more than a human messenger. The Gospels consistently portray him as a man who experienced the full range of human conditions: he grew and developed physically and mentally, felt pain, hunger, thirst, fatigue, and required sleep.

Likewise, the Qur'an contains no indication that Prophet ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) died on the cross "for our sins." Instead, it affirms his humanity, his prophethood, and his role as a servant of Allah (سُبْحَانَهُ وَتَعَالَى), free from the later theological doctrines attributed to him. As for his miraculous birth, the Qur'an says:

٩٢ وَمَا يَنْۢبَغِيْ لِلرَّحْمٰنِ اَنْ يَّتَّخِذَ وَلَدًا

19:92 It is not fitting for the Most Merciful to have a son. (Surah Maryam)

This verse rejects the idea of divine sonship by appealing to Allah's perfection, mercy, and transcendence.

It argues that the very nature of Allah makes the concept of having a son impossible and inappropriate.

How 19:92 Connects to Surah Ikhlāṣ (112:1–4)

Surah Ikhlāṣ is the Qur'an's most concise declaration of pure **Tawḥīd**. Its four verses dismantle every form of anthropomorphism, incarnation, and divine plurality.

112:1 — "Say: He is Allah, Aḥad." Affirms Allah's absolute uniqueness.

112:2 — "Allah, the Self-Sufficient (al-Ṣamad)." Affirms that Allah depends on no one, and everyone depends on Him.

112:3 — "He begets not, nor is He begotten." This is the direct parallel to **19:92**.

112:4 — "And there is none comparable to Him." Closes the door on any likeness, form, or familial relationship.

The Connection

- **19:92** states that Allah *cannot* have a son because it contradicts His nature.
- **112:3** states that Allah *does not* have a son because He is beyond such relationships.
- **112:1–4** provide the theological foundation for why **19:92** must be true.

In other words: **Surah Maryam (19:92) gives the ruling; Surah Ikhlāṣ explains the reason.**

Ibn Kathīr emphasises:

- It is **impossible** and **unbefitting** for Allah to have a son.
- Sonship implies:
  - similarity
  - species
  - need
  - lineage
  - physicality
- All of these contradict Allah's perfection.

Kathir links **19:92** directly with **112:3**, noting that both reject the idea of divine offspring because Allah is **al-Raḥmān**, whose mercy and majesty are absolute.

Ibn Kathīr also stresses that attributing a son to Allah is a form of **shirk**, which the Qur'an repeatedly condemns.

٩١ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَٰهٍ ۚ إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ ۚ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ

23:91 Allah has never begotten a son, nor is there any god besides Him. Otherwise, each god would have taken away what it has created, and some of them would have gained supremacy over others. Glory be to Allah, far beyond what they describe. (Surah Al Muminoon)

The verse ***(23:91)*** proves—both theologically and logically—that Allah has no son, no partner, and no rival, because the unity and harmony of the universe can only come from a single, sovereign Creator.

The Qur'an refers to the companions of Prophet ʻĪsā (عليه السلام) (Jesus) with a specific title:

Al-Hawāriyyūn (اَلْحَوَارِيُّون)

Meaning:

- "The Disciples"
- "The Devoted Supporters"
- "The Pure Ones" or "The Sincere Ones"

The disciples—**al-Ḥawāriyyūn** (اَلْحَوارِيُّون)—taught the message of Prophet ʻĪsā (عَلَيْهِ اَلسَّلَامُ) as they had received it directly from him. They travelled widely, carrying his teachings to distant regions. According to historical accounts, for example, Matthew journeyed to Ethiopia to call people to the worship of the One God. It is noteworthy that none of the apostles ever articulated or endorsed the doctrine of the Trinity; their preaching remained centred on pure monotheism.

Matthew was a first-century Galilean—presumably born in Galilee—and the son of Alphaeus. As a tax collector, he would have been literate and capable of reading and writing in the prevailing administrative language, likely Greek. The duration of his acquaintance with Jesus remains a matter of scholarly debate.

Paul, by contrast, was born in Tarsus (in modern-day Turkey) during the Roman Empire, and never met Jesus. He was originally a Pharisee, belonging to a Jewish sect known for its strict adherence to the Torah. According to the New Testament, Paul lived in the first century CE and became one of the most influential early Christian figures and missionaries.

Luke, who served as Paul's physician, likewise never met Jesus in person. His writings were composed significantly later than those of Matthew and Mark. In his Gospel, Luke describes Jesus as *"a prophet mighty in deed and word before God and all the people"* (Luke 24:19).

Mark is described as a cousin of Barnabas, though sources do not clarify whether the relationship was maternal or paternal. Barnabas is often portrayed as Mark's mentor, exerting considerable influence on his religious outlook. Despite this, the teachings attributed to Barnabas were later dismissed as heretical for reasons that remain uncertain. Mark's Gospel is generally dated to around 66–70 CE, a period well after the lifetime of Jesus, indicating that Mark himself could not have met Jesus in person.

Peter was one of the twelve apostles of Jesus and is regarded as the first leader of the early Church. He is referred to in the New Testament by several names, including Simon, Simeon Peter, and Cephas. The New Testament traces his path from fisherman to prominent apostle. According to early church tradition, the Gospel of Mark emerged from the close association between Mark and Peter, with Mark recording and shaping his Gospel as a concise account of Peter's teachings and experiences.

John—(**not to be confused with Yahyā (John the Baptist**)—is traditionally regarded as the author of the fourth Gospel. His work was composed **at least a century after the elevation of ʿĪsā (**عَلَيْهِ ٱلسَّلَامُ**)**, and for nearly two hundred years its inclusion in the Christian canon remained a matter of debate. The author of the Book of Revelation, the final text

of the New Testament, is identified as **John of Patmos**, named after the island near the western coast of modern-day Turkey where he is said to have lived.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

The Prophet Muhammad (ﷺ)

(570–632 CE) – (11AH) (aged 61–62)

Islam teaches that revelation unfolded gradually across human history:

- Adam
- Nūḥ
- Ibrahim
- Musa
- Dāwūd
- Isa
- **Muhammad** ﷺ

Each prophet brought guidance suited to their time and community. With the Qur'an, the message reached its **complete, universal, and final form**. Nothing further needed to be added or corrected.

The Qur'an describes itself as:

- **complete**
- **preserved**
- **universally applicable**
- **a criterion (furqān)** for all future generations

The word Furqān (الفرقان) means "the criterion" — the power or revelation that distinguishes truth from falsehood. It comes from the Arabic root **F-R-Q**, which means to separate, to differentiate, to make a clear distinction. The Qur'an is called **Al-Furqān** because it is the ultimate divine standard that clarifies what is true and what is false.

Earlier scriptures were altered, forgotten, or lost over time. The Qur'an, however, is promised divine protection:

إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَـٰفِظُونَ ٩

15:9 ***"Indeed, We have sent down the Reminder, and We will surely guard it." (al-Hijr)***

Because the final revelation is preserved **exactly as revealed, there is no need for a future prophet to restore or correct it.** Previous prophets were sent to specific nations:

- Moses to the Israelites
- Jesus to the Israelites
- Hud, Salih, Shu'ayb to their own tribes

Muhammad ﷺ, however, is described as:

وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ ١٠٧

21:107 "A mercy to all the worlds."

وَمَآ أَرۡسَلۡنَٰكَ إِلَّا كَآفَّةٗ لِّلنَّاسِ

34:28 "A messenger to all mankind." (Surah Saba)

A universal message does not require a successor. **The Sharī'ah Is Complete and Timeless.** Islamic law covers:

- worship
- ethics
- social conduct
- family life
- economics
- governance

Its principles are flexible enough to guide every era without needing a new prophet to update the law. After the final prophet, the responsibility of preserving, teaching, and living the message passes to the **Ummah**—scholars, teachers, and ordinary believers. The Prophet ﷺ said: *"The scholars are the inheritors of the prophets."* This means guidance continues, but **without new revelation**.

<u>Prophet Muhammad ﷺ is the last prophet because</u>:

- the message is complete
- the Qur'an is preserved
- the law is universal
- the guidance is timeless
- the Ummah carries the mission forward
- divine wisdom closed the door to further prophets

مُحَمَّدٌ رَسُولُ اللَّهِ

48:29 <u>Muhammad is the Messenger of Allah</u>

(al-Fath)

What the **Final Book (الْقُرْآنُ)** says about the Prophet Muhammad (ﷺ)

تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلۡفُرۡقَانَ عَلَىٰ عَبۡدِهِۦ لِيَكُونَ لِلۡعَٰلَمِينَ نَذِيرًا

25:1 "Blessed is He who sent down the Furqān upon His servant, so that he may be a warner to all the worlds." (Al-Furqan)

This verse opens with a declaration of pure blessing — *tabāraka* (تَبَارَكَ), a word that carries the sense of limitless goodness, overflowing generosity, and a majesty that cannot be measured. Allah begins by reminding us that every form of guidance, every ray of light that reaches the human heart, comes from Him alone.

The Qur'an here is called **al-Furqān** — *the Criterion*, the divine gift that separates truth from falsehood, clarity from confusion, and guidance from misguidance. It is not merely a book of words; it is a light that cuts through the darkness of every age. Allah sent this Furqān with compassion, not to burden humanity, but to lift them, guide them, and protect them from the illusions that cloud the soul.

And He sent it **"*upon His servant*"** — a title of honour for the Prophet Muhammad ﷺ. In this moment, Allah reminds us that the highest rank a human being can attain is to be His servant. The Qur'an was entrusted to a heart that was pure, gentle, and overflowing with mercy for all creation.

The verse continues: ***"so that he may be a warner to all the worlds."*** This is not a warning born of harshness or anger. It is the warning of a compassionate guide who sees danger ahead and calls out to protect those he loves. The Prophet ﷺ was sent not to one tribe or one nation, but to *all the worlds* — every people, every generation, every heart searching for meaning.

In this single verse, Allah captures the essence of His mercy:

- A blessed revelation
- A book that clarifies truth
- A messenger of compassion
- A message meant for all humanity

It is a reminder that Allah never leaves His creation without guidance. He sends light into the world so that no soul is forced to wander in darkness. ***Al-Furqān*** is that light — a

gift of love from the One who knows our struggles, our doubts, and our deepest needs.

وَمَآ أَرْسَلْنَـٰكَ إِلَّا رَحْمَةً لِّلْعَـٰلَمِينَ

21:107 ***"***O Prophet, ***We have sent you to be a real blessing for all the people of the world."*** ***(Anbiya)***

قُلْ يَـٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا

7:158 ***"***O Prophet, ***say: O mankind, I am a Messenger to all of you from Allah…" (Al-Aaraf)***.

وَأُوحِىَ إِلَىَّ هَـٰذَا ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ

6:19 ***"…And this Quran has been revealed to me that I should thereby warn you and all those whom it may reach..." (Al-Anaam)***

According to Ahadith the Prophet Muhammad (ﷺ) said:

- *"Before me every Prophet was specifically sent to his own people; but I have been sent for all mankind."* (Bukhari and Muslim: From traditions related by Jabir bin Abdullah).
- *"My appointment as a Prophet and Resurrection are like this.* Saying this the Prophet (ﷺ) raised his two fingers." (Bukhari and Muslim).

Ummi Prophet

One of the most beautiful and awe-inspiring aspects of the Prophet Muhammad's ﷺ life is his description as **"Ummi"** — unlettered. He did not study the scriptures of earlier nations, nor did he have access to their written traditions. Yet, through the mercy and revelation of Allah سبحانه وتعالى, he spoke with clarity, precision, and certainty about the prophets who came before him.

This was not the result of human learning. It was a sign of divine care. Allah Himself taught him — gently, perfectly, and completely. Every detail he conveyed about earlier prophets, every truth he affirmed from previous revelations, came directly from the One who knows all things.

The Prophet ﷺ did not need books or teachers.

وَمَا كُنتَ تَتْلُواْ مِن قَبْلِهِۦ مِن كِتَـٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ

29:48 (O Prophet), ***you did not recite any Book before, nor did you write it down with your hand;*** (Surah al-Ankabut)

His heart was taught by the Lord of the heavens and the earth. And through that divine teaching, he became the final link in the chain of prophethood, carrying within him the pure knowledge of all who came before.

This verse ***(29:48)*** touches a deeply meaningful truth about the Qur'an and the life of the Prophet Muhammad ﷺ. Allah reminds us that the Prophet was **unlettered** — he had never studied previous scriptures, nor had he written anything before the Qur'an was revealed to him. This detail is not a limitation; it is a sign of divine wisdom. It shows that the Qur'an did not emerge from human learning or literary training, but from the direct guidance of Allah سبحانه وتعالى.

Despite having no formal education and no access to the sacred texts of earlier communities, the Prophet ﷺ conveyed the stories of past prophets with remarkable clarity, depth, and accuracy. The coherence, beauty, and spiritual power of the Qur'an cannot be explained by human effort alone. Instead, they point gently and unmistakably to its divine origin.

The verse also responds with compassion to those — especially among the People of the Book — who might assume that the Prophet ﷺ borrowed from earlier revelations. In reality, their own scriptures contain prophecies of a coming messenger who would be **unlettered**, a description that aligns perfectly with the life of Muhammad ﷺ and affirms the truth of his mission.

For example, the Book of Deuteronomy speaks of a prophet who would arise from among the brethren of the Israelites — a prophecy many scholars understand as referring to a descendant of Ismāʿīl عليه السلام. Such passages echo the Qur'anic message: *<u>that the final messenger would come with no earthly teacher, guided solely by the One who sent him</u>*.

Through this verse, Allah reassures us that the Qur'an is a gift untouched by human hands — a revelation

taught directly to His beloved servant, sent as mercy and guidance for all people.

- "Brethren" = the **Ishmaelites** (Arabs),
- "A prophet like Moses" = a law-bearing prophet,

This fits Muhammad ﷺ more than any Israelite prophet.

From the **Gospel of John**, where the pronoun '***he***' refers to the prophet Muhammad ﷺ: "*I have much more to say to you, more than you can now bear. But when **he**, the Spirit of truth, comes, **he** will guide you into all the truth. **He** will not speak on his own; **he** will speak only what **he** hears, and **he** will tell you what is yet to come. **He** will glorify me because it is from me that **he** will receive what **he** will make known to you. All that belongs to the Father is mine. That is why I said the Spirit will receive from me what **he** will make known to you."* **(John 16:12-15)**

The verses from Torah and Gospel are affirmed in Surah al-A'rāf, which states:

ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلْأُمِّيَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ

7:157 [To-day this mercy is for] ***"those who follow the ummi Prophet, whom they find mentioned in the Torah and the Gospel with them…."***

The verse ***(7:157)*** describes the Prophet Muhammad ﷺ as **"the unlettered Prophet whom they find written in the Torah and the Gospel."** This description invites us to pause and reflect on the profound wisdom in Allah's choice. The Prophet ﷺ had no formal schooling, no teacher from among the People of the Book, and no access to earlier scriptures — yet he came with a message that illuminated hearts and transformed nations.

His being *unlettered* was not a limitation; it was a sign of divine care. Through him, Allah showed that true guidance does not depend on human learning, but on the light, He places in the hearts of His chosen servants. The Qur'an he brought is itself a living miracle — its beauty, depth, and perfect coherence testify to a source far beyond human ability.

By mentioning that the Prophet ﷺ was foretold in the Torah and the Gospel, the verse gently reminds the People of the Book that his coming was not unexpected.

Their own scriptures carried signs of a messenger who would be unlettered, yet guided directly by God. This connection reinforces the authenticity of his prophethood and the continuity of divine revelation.

In this single verse, Allah brings together compassion, prophecy, and proof — showing that the Qur'an is a gift from Him, delivered through a messenger whose purity and sincerity were untouched by worldly learning, yet enriched by divine wisdom.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ٤٥
وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ٤٦

33:45-46 ***O prophet! We have sent you as a witness, and a bearer of good news, and a warner. And a caller towards Allah by His leave, and an illuminating beacon.***

The Background

In Arabian society, a person's identity was deeply rooted in lineage, tribe, and clan. Within this world, Muhammad ibn ʿAbdullāh — lovingly known as **Abu al-Qāsim** — belonged to Banū Hāshim, one of the most respected and honoured clans of Quraysh. In Arab tradition, people were often addressed by the names of their children, and the Prophet ﷺ was given the noble title *Abu al-Qāsim* after his eldest son, Qāsim, born to him and Khadījah bint Khuwaylid.

Qāsim entered the world in Makkah on 5 January 598 CE and returned to his Lord just a few years later, before the Prophet's mission began. Though his life was brief, his memory lives on with tenderness, and his name remains woven into the Prophet's identity. He rests in Jannat al-Muʿallā, the ancient cemetery of Makkah, where many of the Prophet's loved ones are buried.

Historically, the Quraysh had once been scattered across the Hijaz. It was **Qusay ibn Kilāb** — an ancestor of the Prophet ﷺ — who gathered the dispersed clans and settled them in Makkah. Through his stewardship of the Kaʿbah, Qusay earned immense respect and was

lovingly called **al-Mujammiʿ**, *the uniter*. After his passing, his sons ʿAbd Manāf and ʿAbd al-Dār inherited responsibility for the community. While little is recorded about ʿAbd al-Dār, ʿAbd Manāf became renowned throughout Arabia for his noble character and influence.

ʿAbd Manāf had four sons: **Hāshim, ʿAbd Shams, al-Muṭṭalib, and Nawfal**. Among them, Hāshim stood out for his generosity, leadership, and involvement in the major trade routes connecting Arabia with Syria, Egypt, and the eastern lands. His son, **ʿAbd al-Muṭṭalib** — also known as Shaybah and Asad — later became the beloved grandfather of the Prophet Muhammad ﷺ.

As custodians of the Kaʿbah, the Quraysh enjoyed a unique honour. Pilgrims who came for Hajj were welcomed with remarkable generosity, and this hospitality elevated the Quraysh to a position of deep respect among the tribes. Their exposure to diverse cultures — through trade with Syria, Egypt, Iraq, Persia, Yemen, and Abyssinia — enriched their understanding of the world in ways unmatched by other Arabian tribes.

Their wealth was not their only distinction. The Quraysh were also known for their literacy and learning, far more than any other tribe in Arabia. It was for this reason that the Prophet ﷺ said, **"The Quraysh are the leaders of people."** *(Musnad Aḥmad, Marwiyyāt ʿAmr ibn al-ʿĀṣ)*

And yet, despite belonging to the wealthiest and most influential family in Makkah, **Muhammad ibn ʿAbdullāh — Abu al-Qāsim — chose a life of humility, simplicity, and purity**. He could have inherited the riches of Banū Hāshim, but Allah سبحانه وتعالى had prepared a different path for him — a path of prophethood, compassion, and service to all humanity.

The Prophethood

وَمَا كُنتَ تَرۡجُوٓاْ أَن يُلۡقَىٰٓ إِلَيۡكَ ٱلۡكِتَٰبُ إِلَّا رَحۡمَةٗ مِّن رَّبِّكَۖ فَلَا تَكُونَنَّ ظَهِيرٗا لِّلۡكَٰفِرِينَ

28:86 (O Prophet)***, You did not expect the Scripture to be transmitted to you, except as mercy from your Lord. Therefore, do not be a supporter of the disbelievers.***

Just as Prophet Musa (عَلَيْهِ ٱلسَّلَامُ) journeyed back to Egypt with his family—unaware that destiny was about to unfold, he had neither sought nor imagined prophethood. Yet, near Mount Ṭūr (Sinai), a sudden light pierced the night, and with it came the divine call. So too was the case with Prophet Muhammad (ﷺ), living a life of quiet reflection, never aspiring to leadership or revelation, when the light of guidance descended upon him in the solitude of **Hira**. Both, Musa (عَلَيْهِ ٱلسَّلَامُ) and the Prophet Muhammad (ﷺ) were chosen unexpectedly, summoned to a mission far greater than themselves.

The people of Makkah were intimately familiar with the life of Muhammad (ﷺ) before prophethood—marked by truthfulness, integrity, and service, yet devoid of any signs that he was being prepared by Allah (سُبْحَانَهُ وَتَعَالَى) for a prophetic mission. He had never preached, initiated reform, or spoken in the language and themes which later emerged in the Qur'an. His sudden transformation—from a peaceful trader to a bearer of divine revelation—was unprecedented and unanticipated. No one, not even his closest companions, had foreseen such a claim. And despite their many objections, the disbelievers of Makkah never accused him of prior ambition or preparation for prophethood—because none existed. His calling came not through gradual evolution, but through a divine, revolutionary moment in the cave of **Hira**.

Long before revelation began, the Prophet Muhammad ﷺ increasingly withdrew to the **Cave of Ḥirāʾ**, seeking solitude in a way that stood out even in pre-Islamic Arabia. Just like the people of Noah, Hud, and Saleh, the people of Makkah at the time were steeped in idolatry, social injustice, exploitation of the weak, tribal arrogance, and immoral practices. The Prophet ﷺ, known for his purity

of character, could not tolerate these conditions. Retreating to Hira allowed him to distance himself from the corruption surrounding him.

Just like the prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ)**,** the Prophet Muhammad ﷺ was guided by an innate purity and a natural inclination toward contemplation, worship of the One God, and reflection on creation. This aligns with the Qur'anic idea of **fiṭrah**—the natural disposition toward truth.

During one of these retreats, in the month of **Ramaḍān**, the moment that would change human history unfolded. As usual, the Prophet ﷺ had taken provisions with him and was engaged in **tahannuth**—a form of meditation and devotion practiced by the pure-hearted seekers of truth. He would spend nights reflecting on creation, morality, and the One God. Without warning, the Angel Jibrīl appeared in the cave. This was the Prophet's first encounter with an angel, and it was overwhelming, unlike anything he had ever experienced.

The angel said: اقْرَأْ — "Read / Recite."

The Prophet ﷺ replied:

"*I am not one who reads*." He meant that he was not literate. Jibrīl then embraced him with great force, to the point the Prophet ﷺ felt he could not bear it. He released him and repeated: **"Iqra'."** Again, the Prophet ﷺ replied that he could not read. This happened **three times**, each time with the same command and the same response. After the third embrace, Jibrīl recited the opening verses of Surah al-ʿAlaq:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ

96:1-5 ***Read: In the Name of your Lord who created. Created man from a clot.***
Read: And your Lord is the Most Generous. He who taught by the pen. Taught man what he never knew.

These verses — ***"Read in the Name of your Lord who created..."*** — were the very first words of revelation ever spoken to the Prophet Muhammad ﷺ. They descended upon him in the stillness of the Cave of Ḥirā', marking the beginning of a mission that would transform the world. The

experience was overwhelming, unlike anything he had ever known. His heart trembled, and he hurried down the mountain, carrying the weight of something extraordinary and sacred.

As he descended, a voice called to him from the sky: **"O Muhammad, you are the Messenger of Allah, and I am Jibrīl."** When he looked up, he saw the angel filling the entire horizon — a sight both majestic and awe-inspiring. This was the first time the Prophet ﷺ saw Jibril in his true form.

The second time was at **Sidratul-Muntahā** (**سِدْرَةُ الْمُنْتَهَى**), often translated as **"the Lote Tree of the Utmost Boundary."** It is also the place where the Ascension of the Prophet ﷺ reached its highest point during the **Mi'rāj**.

At that sacred point in the heavenly ascent, Jibrīl عليه السلام turned to the Prophet Muhammad ﷺ with words filled with both reverence and humility. He said that he could not go any further — that beyond this boundary, even an angel of his might would be consumed. It was a place reserved for only one soul in all of creation.

From that moment onward, the Prophet ﷺ walked alone, stepping into a realm where no angel, no messenger, no created being had ever gone. He approached **(سِدْرَةُ الْمُنْتَهَى) Sidratul-Muntahā**, the Lote Tree of the Utmost Boundary, where he received the divine command of **Ṣalāh** — the prayer that would become the spiritual lifeline of his Ummah.

This was only the **second time in history** that Allah سبحانه وتعالى spoke directly to a prophet. The first was when He addressed Mūsā عليه السلام on Mount Ṭūr. Now, in this moment of unparalleled honour, He spoke to Muhammad ﷺ — not through an intermediary, but directly, as a gift of nearness and love.

The Miʿrāj stands as a reminder of the Prophet's unique rank, the tenderness of Allah's care for him, and the sacredness of the prayer that was given to his Ummah in the highest heavens.

The Night Journey and Ascension (Isrā' and Miʿrāj) was not merely a physical journey — it was a journey of the heart, the soul, and divine nearness. During this miraculous ascent, **the Prophet Muhammad ﷺ witnessed signs and realities that no other human being has ever been shown**.

1. The Journey Through the Heavens:

As the Prophet ﷺ ascended with Jibrīl عليه السلام, he met several prophets in the different heavens:

- **Adam** عليه السلام
- **Yahya and Isa** عليهما السلام
- **Yusuf** عليه السلام
- **Idris** عليه السلام
- **Harun** عليه السلام
- **Musa** عليه السلام
- **Ibrahim** عليه السلام

Each prophet welcomed him with warmth, honour, and joy — a heavenly testimony to his rank among the messengers.

2. The Beauty of Paradise:

The Prophet ﷺ was shown glimpses of **Jannah** — its gardens, rivers, fragrances, and the unimaginable beauty prepared for the righteous. He saw:

- The **River Kawthar**, gifted to him
- The **Palaces of the Believers**
- The **reward of those who pray, give charity, and show kindness**

These were not mere visions — they were realities shown to strengthen his heart and uplift his Ummah.

3. The Warnings of Hellfire:

The Prophet ﷺ also witnessed scenes from **Jahannam**, not to frighten him, but to deepen his compassion for humanity. He saw:

- The consequences of injustice
- The suffering of those who oppressed others
- The fate of those who abandoned prayer or indulged in arrogance

These sights increased his mercy, making him even more devoted to guiding people away from harm.

4. Sidratul-Muntahā — The Lote Tree of the Utmost Boundary:

At the highest point of the heavens, the Prophet ﷺ reached **(سِدْرَةُ الْمُنْتَهَى) Sidratul-Muntahā**, a place of indescribable beauty. Its leaves, colours, and lights were unlike anything in creation. Even Jibrīl عليه السلام stopped here and said: **"If I go beyond this point, I will burn."** Only the Prophet ﷺ was permitted to go further — a unique honour granted to no other being.

5. The Divine Nearness:

Beyond **(سِدْرَةُ الْمُنْتَهَى)** Sidratul-Muntahā, the Prophet ﷺ experienced a nearness to Allah سبحانه وتعالى that words cannot capture. The Qur'an describes it with gentle mystery: **"*Then he drew near and came closer…*"** *(Surah An-Najm 53:8–9)* This was a moment of divine intimacy, veiled from all creation. What he saw and heard there remains known only to him and his Lord.

6. The Gift of Salah:

In this sacred meeting, Allah سبحانه وتعالى gifted the Prophet ﷺ — and through him, the entire Ummah — the **five daily prayers**. This was the only command given **above the heavens**, showing its immense importance and its role as a direct link between the servant and the Creator.

7. The Returning Journey:

On his way back, the Prophet ﷺ witnessed:

- The **caravan returning to Makkah**, which he later described accurately
- The **signs of the unseen**
- The **realities of the soul and the Hereafter**

All of this occurred in a single night, by the power of Allah.

Shaken by the encounter, he returned home seeking comfort and safety. "**Cover me, cover me**," he said, and Khadījah رضي الله عنها wrapped him gently, offering the warmth and reassurance only a loving spouse can give. He confided in her with complete honesty, expressing his fear and uncertainty. She responded with compassion and unwavering faith in his character: reminding him of his

kindness, his truthfulness, and his care for others. Khadījah's words soothed his heart.

Sensing the magnitude of what had happened, Khadījah took him to her cousin Waraqah ibn Nawfal, a man well-versed in the scriptures. After listening carefully, Waraqah spoke with certainty and reverence: "This is the same angel who came to Moses. You are the Prophet of this nation."

There was no hesitation in his voice, no doubt in his heart. He recognised immediately that Muhammad ﷺ had been chosen for prophethood, and he affirmed it with clarity and respect.

These early moments — the trembling in the cave, the reassurance at home, the confirmation from a man of knowledge — all reflect the tenderness with which Allah سبحانه وتعالى prepared His beloved Messenger for the immense responsibility ahead. The first revelation was not only the beginning of the Qur'an; it was the beginning of a journey held gently in the embrace of divine mercy.

His expectation was confirmed in Surah Ya-Seen:

وَٱلۡقُرۡءَانِ ٱلۡحَكِيمِ ٢ إِنَّكَ لَمِنَ ٱلۡمُرۡسَلِينَ ٣

36:2-3 By the wise Qur'an, you are indeed one of the Messengers.

These words come as a tender reassurance from Allah سبحانه وتعالى. By swearing an oath on the wise Qur'an, Allah affirms with absolute clarity that the one who carries this revelation is truly His Messenger — chosen, guided, and honoured. It is as if Allah is comforting the Prophet ﷺ, strengthening his heart for the immense responsibility ahead.

Waraqah ibn Nawfal, a man of deep knowledge, recognised this truth immediately. He not only confirmed the Prophet's ﷺ mission but gently warned that his own people would oppose him — just as every community had resisted its prophet when confronted with the truth. With this recognition, the prophetic mission began in earnest, wrapped in both divine reassurance and human understanding.

Before the revelation descended in the Cave of Ḥirā', the earliest signs came to the Prophet ﷺ as true,

luminous dreams — visions so clear they felt like daylight. During this period, solitude became beloved to him. He would retreat to the quiet of Ḥirā', spending days and nights in worship, reflection, and heartfelt devotion. Sayyidah ʿĀ'ishah رضي الله عنها described this practice as tahannuth, which Imam al-Zuhrī explained as taʿabbud — sincere acts of worship performed before the formal prayer was taught to him by Allah through Jibrīl عليه السلام.

And when the question arises about whether the Prophet ﷺ spoke from himself or from divine instruction, the Qur'an answers with gentle certainty:

"He does not speak from his own desire." ***(53:4)***

Every word he conveyed in the Qur'an was revelation — a gift from Allah to humanity, delivered through a heart that was pure, sincere, and filled with compassion.

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

53:4 He does not speak of his own desire;

This verse offers a tender reassurance about the purity and truthfulness of the Prophet Muhammad's ﷺ message. It reminds us that the words he conveyed in the Qur'an were not born from personal opinion or human desire — they were revelation, lovingly taught to him by Allah سبحانه وتعالى. Every instruction, every teaching, every verse he recited came from a place of divine guidance, not personal inclination.

A beautiful tradition narrated by Abu Hurayrah reinforces this truth. **The Prophet ﷺ once said with humility and sincerity: *"I never say anything except what is true and right."***

These words reflect the integrity of his heart and the trustworthiness of his character. He spoke only what Allah commanded him to speak, and he lived every moment with honesty, compassion, and devotion. His speech was not merely accurate — it was a reflection of revelation, shaped by divine wisdom and delivered through a heart filled with mercy.

Together, the verse and the tradition remind us that the Prophet ﷺ was not just a messenger of words, but a messenger of truth — a guide whose every teaching was

anchored in revelation and whose every action embodied sincerity.

عَلَّمَهُ شَدِيدُ الْقُوَىٰ

53:5 He has been taught by one (angel) ***of mighty power.***

This verse gently reminds us that the Prophet Muhammad ﷺ did not acquire the Qur'an through study, reflection, or personal effort. Rather, he was taught by Jibrīl عليه السلام, the noble and powerful angel entrusted with delivering revelation. It is a reminder that the Qur'an is not the Prophet's own composition, but a divine message sent down with care, precision, and mercy.

When we look at the words spoken by the Prophet ﷺ, they fall into three compassionate categories:

1. Wahy-Jalī (Manifest Revelation). These are the words of the Qur'an itself — the direct speech of Allah, recited exactly as revealed. When the Prophet ﷺ explained or interpreted the Qur'an in his official capacity, those explanations were also guided by revelation.

2. Wahy-Khafī (Concealed Revelation). These are teachings inspired by Allah but expressed in the Prophet's own words. They include guidance on establishing the practices of Islam. At times, the Prophet ﷺ consulted his Companions and clarified that certain statements were his personal judgement — yet even then, Allah protected him from error in matters of guidance.

3. His Personal Speech. Even in ordinary conversation, as a husband, friend, neighbour, or member of society, the Prophet ﷺ never spoke anything contrary to truth. His honesty was not limited to revelation — it was woven into his very nature.

The Prophet's Character Before Revelation.

For forty years before prophethood, Muhammad ﷺ lived among his people, engaging in every aspect of social, economic, and family life. His integrity was so consistent, so pure, that they honoured him with the title **al-Amīn** — the Trustworthy. Whenever disputes arose, people instinctively turned to him, confident that he would judge with fairness and compassion.

One famous example occurred five years before revelation. After the Kaʿbah was damaged by heavy rain, the Quraysh rebuilt it — but a dispute erupted over who would place the **Ḥajar al-Aswad** back in its place. To avoid conflict, they agreed that the first person to enter the Ḥaram the next morning would decide.

That person was Muhammad ﷺ.

The moment they saw him, relief washed over them. “Here comes al-Amīn,” they said with joy. “We accept his judgement.” And with wisdom and humility, he resolved the dispute in a way that honoured every clan.

The Call to Tawḥīd

After the first revelation in the Cave of Ḥirā’, the Prophet ﷺ began calling people to Tawḥīd — the absolute Oneness of Allah — and urging them to abandon shirk. He invited the people of Makkah to turn away from **their man-made deities**:

- **al-Lāt** — worshipped in the form of a stone
- **al-ʿUzzā** — associated with power and the morning star
- **Manāt** — linked to fate and destiny

The prophet ﷺ called them back to the pure monotheism of Ibrāhīm عليه السلام. But despite knowing his kindness, honesty, and justice, the Quraysh resisted. Their opposition was not rooted in doubt about his character — they had known him for forty years. Rather, it was rooted in pride, fear of losing influence, and attachment to lifestyles centred on indulgence and desire. The history was repeating itself: a prophet calling to truth, and a people resisting because truth demanded change.

Their Accusations and the Reality

Some accused the Prophet ﷺ of inventing the Qur’an. Yet they knew he had never studied, never learned to read or write, and had never been exposed to any environment that could have produced a scripture of such depth, beauty, and knowledge. The Qur’an contained truths unknown to his people — stories of ancient prophets, descriptions of past nations, and insights far beyond the

reach of an unlettered man. Their accusations collapsed under the weight of their own knowledge of him.

The Qur'an was — and remains — a miracle:

A divine message taught to the Prophet ﷺ by one of mighty power, preserved in its original form, and unmatched in its wisdom.

أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

10:38 Do they say that the Messenger has himself composed the Qur'an? Say: 'In that case bring forth just one surah like it and call on all whom you can, except Allah, to help you if you are truthful.

There is no doubt that the Qur'an stands alone in its beauty, purity, and unmatched eloquence. Its rhythm, wisdom, and depth have no parallel in human speech. When the Qur'an invites doubters to **"*bring forth just one surah like it*,"** it is not a challenge rooted in confrontation — it is a gentle reminder that no human mind, no matter how gifted, could ever produce something of this nature.

Throughout its verses, the Qur'an speaks about itself with clarity and reassurance. It affirms that it is a revelation from Allah سبحانه وتعالى, sent down with truth and guidance. At the same time, it lovingly refutes the claims that it was a human creation. Its message, its structure, its knowledge of the unseen, and its transformative power all testify to its divine origin.

The Qur'an is not merely a book to be read — it is a living miracle, a mercy, and a light that continues to illuminate hearts across generations.

For example:

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ

29:48 You did not read any scripture before this, nor did you write it down with your right hand (al-Ankabut).

أَمْ يَقُولُونَ تَقَوَّلَهُ ۚ بَلْ لَا يُؤْمِنُونَ ٣٣
فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ٣٤

52:33-34 Do they say: "He (Muhammad) ***has himself fabricated the Qur'an?" No; the truth is that they are altogether averse to believing.*** (If

they are truthful in this)***, then let them produce a discourse of similar splendour.***

The Quraysh who accused Muhammad ﷺ of authoring the Qur'an knew, deep within their hearts, that such a claim could not be true. They had watched him grow from childhood into adulthood. They knew he had never been taught to read or write, never studied poetry, philosophy, or scripture, and had never been exposed to any environment that could produce a text of such profound depth, eloquence, and insight.

The Qur'an's challenge — **to produce even a single surah like it** — was not merely a rebuttal; it was a gentle reminder that no human being could ever match its linguistic beauty, spiritual power, or literary perfection. This challenge was extended not only to the Quraysh, but to all who doubted the Qur'an's divine origin. And throughout history, despite countless attempts, no one has ever been able to meet it.

When the Prophet ﷺ first began preaching, his message rested on three foundational truths:

1. Tawḥīd — the Oneness of Allah

This was the most difficult for the Mushrikīn to accept. They were not ignorant of Allah; in fact, they acknowledged Him as the Creator, Sustainer, and Provider. But they insisted on associating other deities with Him — idols they had inherited, loved, and defended for generations. Their struggle was not with recognising Allah, but with letting go of the false gods they had grown attached to.

2. The Appointment of a Messenger

Accepting Muhammad ﷺ as the Messenger of Allah was equally challenging for them. Yet they knew his character intimately. For forty years they had never seen him lie, deceive, or betray. They had called him **al-Amīn**, the Trustworthy, long before revelation came. Still, pride and tribal arrogance prevented them from accepting that one of their own had been chosen by Allah.

3. The Reality of the Hereafter

The idea that the world would end, that human beings would be resurrected in their physical form, and that

they would stand before their Creator for judgement — this was beyond their imagination. Even communities who believed in life after death, such as Christians, understood it in spiritual terms, not as a bodily resurrection.

The Makkan pagans mocked the Prophet ﷺ. They said, “Only yesterday Muhammad was a wise and sensible man among us, and now he brings us strange news. Where was this Heaven and Hell he never mentioned before?” They ridiculed the idea that decayed bones could be restored, or that mountains could be scattered like wool.

In truth, they rejected everything the Prophet ﷺ called them to. Yet his noble wife, Khadījah رضي الله عنها, understood immediately that what he was experiencing was extraordinary and divinely inspired. Her reassurance strengthened him at a time when the weight of revelation felt overwhelming.

It was after this early period that the second portion of Sūrah al-ʿAlaq (verses 6–19) was revealed, when the Prophet ﷺ began performing prayer in the Kaʿbah according to the method taught to him by Allah through Jibrīl عليه السلام.

According to numerous authentic narrations (reported by Aḥmad, Tirmidhī, Nasā’ī, Ibn Jarīr, Ibn Abī Shaybah, Ibn al-Mundhir, Ṭabarānī, and Ibn Mardūyah), once the Prophet ﷺ began openly proclaiming the message of Islam, the people of Makkah raised many objections. Among them, **Abu Jahl** was the most hostile. He repeatedly attempted to stop the Prophet ﷺ from praying in the Kaʿbah.

Ibn ʿAbbās رضي الله عنهما narrates that the Prophet ﷺ was once praying near Maqām Ibrāhīm when Abu Jahl passed by and said, “O Muhammad, did I not forbid you from this?” He then threatened him with arrogance and hostility. The Prophet ﷺ responded with calm firmness, upon which Abu Jahl retorted, “*With what power do you challenge me? My supporters in this valley far outnumber yours*.”

He even swore by his idols, al-Lāt and al-ʿUzzā, that if he ever saw Muhammad ﷺ in sujūd, he would place his foot on the Prophet’s neck and drag his face through the dust.

Such was the hostility he faced — yet such was the dignity, patience, and unwavering resolve with which the Prophet ﷺ continued his mission.

The following verses from Sūrah al-ʿAlaq refer to this very incident, when Abu Jahl boasted of his influence and threatened to trample the Prophet ﷺ if he continued preaching in the Kaʿbah:

٩ أَرَأَيْتَ الَّذِي يَنْهَىٰ ١٠ عَبْدًا إِذَا صَلَّىٰ

96:9-10 ***Have you seen the one who forbids a servant*** (Prophet) ***when he prays?***

١٧ فَلْيَدْعُ نَادِيَهُ ١٨ سَنَدْعُ الزَّبَانِيَةَ

96:17-18 ***Let him*** (Abu Jahl) ***call on his gang. We will call the Guards.***

The Prophet ﷺ paid no attention to Abu Jahl's threats and continued his prayer at the Kaʿbah with calm dignity. Determined to carry out his boast, Abu Jahl stepped forward — but before he could reach the Prophet ﷺ, he suddenly froze, recoiling in fear. His face changed, and he trembled as he stepped back.

Those who witnessed the moment asked him what had happened. Shaken, he replied that he had seen before him **a trench of blazing fire**, a **fearsome presence**, and what looked like **wings** blocking his path. When this was later mentioned to the Prophet ﷺ, he said:

"Had he come any closer, the angels would have seized him and torn him apart." (Reported by Bukhari, Muslim, Tirmidhi, Ahmad, Nasā'ī, Ibn Jarīr, Ibn Abī Ḥātim, Ibn al-Mundhir, Ibn Mardūyah, Abū Nuʿaym al-Iṣfahānī, and al-Bayhaqī)

This moment revealed that even when the Prophet ﷺ stood alone before his enemies, he was never unprotected. The unseen help of Allah surrounded him, honouring his prayer and safeguarding his mission.

Revelation Beyond the Written Scripture:

It is important to remember that not every revelation given to Allah's messengers was preserved in written form. Allah سبحانه وتعالى prepared each prophet with the knowledge they needed to guide their people, answer their questions, and lead them with wisdom.

For the Prophet Muhammad ﷺ, revelation included:

- the verses of the Qur'an,
- and a vast body of divine guidance that was not recorded as scripture but was taught to him directly.

Because of this, the **Ṣaḥābah** observed his every word and action with profound care. They understood that his speech, his decisions, and even his silence carried meaning. Their reverence for him was so deep that the Qur'an itself instructed them:

- **not to raise their voices in his presence**,
- warning that doing so could erase their good deeds,
- and teaching them that true taqwā includes humility before the Messenger of Allah ﷺ.

Their love and respect were not mere emotion — they were an expression of faith, recognising that the Prophet ﷺ was guided, protected, and taught by Allah in ways no other human being had ever been.

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

49:3 Indeed, those who lower their voices in the presence of Allah's Messenger are the ones whose hearts Allah has refined for righteousness. They will have forgiveness and a great reward. (Surah al-Hujaraat)

His honour

Not only in this world but also in the Hereafter, the Prophet Muhammad ﷺ has been granted a rank of honour unlike any other. His station is so exalted that Allah سبحانه وتعالى has decreed that whenever His own Name is mentioned, the name of His beloved Messenger ﷺ is mentioned alongside it. This pairing is a sign of divine love, a reminder of the Prophet's unique nearness to his Lord, and a reflection of the immense mercy he brought to all of creation.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

33:56 Indeed, Allah and His angels send blessings on the Prophet. You who have believed should also

ask and send blessings and peace to him. (Surah Al Ahzab) See also sub-section Darood Sharif below.

This verse is among the most honoured and beloved in the entire Qur'an. In it, Allah سبحانه وتعالى declares that **He Himself**, along with His angels, sends blessings upon the Prophet Muhammad ﷺ — and then commands the believers to do the same.

Though brief, the verse carries profound layers of meaning. It begins by telling us that Allah sends **ṣalāh** upon His Messenger ﷺ. In Qur'anic language, Allah's ṣalāh refers to:

- His mercy upon the Prophet ﷺ
- His praise of him in the highest heavenly assembly
- His elevation of the Prophet's rank above all creation

This is a divine honour granted to no other human being.

After describing what Allah and His angels do, the verse shifts from a statement to a command: ***believers must also send ṣalāh and salām upon the Prophet*** ﷺ. This is not merely a recommendation; it is an act of obedience that connects the believer to Allah, to the angels, and to the Messenger ﷺ. This is why Muslims recite ṣalawāt in prayer, in gatherings, and throughout their daily lives. Classical scholars explain that sending ṣalawāt:

- brings forgiveness
- raises one's spiritual rank
- brings tranquillity and light to the heart
- draws a person closer to the Prophet ﷺ
- and is answered by Allah **tenfold**

Thus, this command is both an honour and a mercy. This verse is far more than a legal instruction. It is an invitation — an invitation to love the Prophet ﷺ, to follow his example, to keep his remembrance alive, and to recognise his role in our guidance and salvation. It binds the Ummah to its Messenger across every generation, every land, and every moment of time.

The incident of the visit of the jinn

The tenth year of Prophethood was one of the most painful periods in the life of the Holy Prophet ﷺ. For three long years, the Quraysh and allied tribes enforced a harsh boycott against **Banu Hashim** and the early Muslims, confining them to the narrow valley of **Shi'b Abi Talib**. Surrounded and cut off from all sides, they were denied food, trade, and basic supplies. Only during the Hajj season were they allowed to leave briefly, but even then **Abu Lahab** would warn merchants to raise their prices so high that the Muslims could not afford anything, promising to cover their losses himself.

This incident of the visit of the jinn and their going back after listening to the Qur'an had occurred, according to agreed traditions of the *Hadith* and biographical literature, at the time when **the Holy Prophet had halted at Makkah during his return journey from Ta'if to Makkah**. And according to all authentic historical traditions he had gone to Ta'if **three years before the Hijrah.**

٢٩ وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ

٣٠ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُسْتَقِيمٍ

٣١ يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ

46:29-31 (And recall the event) ***when We brought to you a group of jinns so that they might listen to the Qur'an. When they reached the place (where you were reciting it), they said to one another, "Be silent." When the recitation was over, they returned to their people as warners. They said to them, "O our people! We have just listened to a Book that has been sent down after Moses. It contains the Books that came before it and it guides to the Truth and to a Straight Way. O our people! Accept the invitation of the one calling to Allah and believe in him. Allah will***

forgive you your sins and will save you from a painful torment."

Many early scholars — including Ibn Mas‘ud, Ibn ‘Abbas, Zubair, Hasan al-Basri, Sa‘id ibn Jubayr, Mujahid, and ‘Ikrimah — agreed that the first encounter between the jinn and the Prophet ﷺ took place in the valley of **Nakhlah**. According to Ibn Ishaq, Abu Nu‘aym, and Waqidi, this happened during the Prophet’s return from Ta’if. While he was praying and reciting Qur’an — whether in **‘Isha, Fajr, or Tahajjud** — a group of jinn passed by, heard the recitation, and stopped to listen.

On this first occasion, the Prophet ﷺ did not see them, nor did he know they were present. Allah (سُبْحَانَهُ وَتَعَالَى) later informed him through revelation that a group of believing jinn had listened to the Qur’an. These jinn already believed in Musa and the earlier scriptures, and when they heard the Qur’an, they immediately recognised its truth and believed in it and in the Messenger ﷺ.

The incident occurred at **Az-Za‘imah** or **as-Sayl al-Kabir**, both green, watered locations within the valley of Nakhlah where travellers commonly halted.

After this first encounter, several delegations of jinn came to meet the Prophet ﷺ directly. When all authentic narrations are combined, it appears that at least six delegations visited him in Makkah before the Hijrah.

Ibn Mas‘ud relates that on one night the Prophet ﷺ was missing from Makkah, and the Companions feared he had been harmed. At dawn he returned from the direction of Hira’ and explained that a jinn had come to invite him, and he had gone to recite Qur’an to a gathering of them. In another narration, the Prophet ﷺ asked who would accompany him to meet the jinn; Ibn Mas‘ud volunteered. The Prophet drew a line for him and instructed him not to cross it. Ibn Mas‘ud then saw a group of beings gather around the Prophet as he recited Qur’an.

On yet another night, Ibn Mas‘ud accompanied the Prophet ﷺ to Hajun, where the Prophet judged a dispute among the jinn. Years later, Ibn Mas‘ud saw a group of villagers in Kufa and remarked that they resembled the jinn he had seen at Hajun.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Darood Sharif

Darood Sharif is the act of sending peace, blessings, and heartfelt salutations upon our beloved Prophet Muhammad ﷺ. It is a practice that connects the believer to Allah, to His angels, and to the Messenger ﷺ, filling the heart with tranquillity and light.

Sūrah ash-Sharḥ (94) was revealed in the earliest days of prophethood, at a time when the Prophet ﷺ was treated with hostility and faced relentless persecution. His small band of followers endured hardship simply for standing by him. In those difficult days, when the world around him seemed dark and unwelcoming, it was almost unimaginable that Islam would one day spread across continents and that Muslim communities would flourish in every corner of the earth.

Yet Allah سبحانه وتعالى knew the future that awaited His Messenger ﷺ. He knew the strength of the message, the purity of the Prophet's heart, and the destiny of this faith. And so, in those early, painful moments, Allah comforted His beloved with the reassuring words of Sūrah ash-Sharḥ — verses that lifted his heart, eased his burden, and promised him that hardship would never be the end of the story.

These verses were a divine embrace, reminding the Prophet ﷺ that his name would be raised high, his message would prevail, and his remembrance would endure until the end of time.

٤ وَرَفَعْنَا لَكَ ذِكْرَكَ

94:4 and exalted your renown for you.

There was a time in the earliest days of Islam when it seemed impossible that the name of Muhammad ﷺ would ever be spoken with honour. He was mocked, rejected, and treated as an enemy. His small group of followers faced hardship simply for standing beside him. In those dark and painful days, no one could have imagined that his name would one day be proclaimed openly in the **adhān**, five times a day, in every corner of the world.

Yet Allah سبحانه وتعالى knew the future of His beloved Messenger ﷺ. Today, there is not a single moment — day or night — when the noble name of Muhammad ﷺ is not being mentioned somewhere on planet earth. From the minarets of cities to the quiet prayers of believers, his remembrance continues without pause. This is the fulfilment of Allah's promise: **to raise his renown beyond anything the world had ever seen.**

Hadrat Abū Saʿīd al-Khudrī رضي الله عنه narrates that the Prophet ﷺ said: "Gabriel came to me and said, *'My Lord and your Lord asks: In what ways have I exalted your renown?' I replied, 'Allah knows best.' Gabriel then said, 'Allah declares: I will be mentioned whenever I am mentioned.'"*

This beautiful hadith reveals the depth of Allah's love for His Messenger ﷺ. It shows that the raising of his name is not a human achievement — it is a divine decree. Whenever Allah's Name is mentioned, the name of His Prophet ﷺ is honoured alongside it.

This is why the sending of **Darood Sharif** is not merely a recommended act; it is a command from Allah, a gift to the believers, and a sign of the Prophet's exalted rank. Through it, Allah allows us to participate in the honour He Himself bestows upon His beloved Messenger ﷺ.

ٱللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ
ٱللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Allah, sanctify Muhammad and the family of Muhammad, as you have sanctified Ibrahim and the family of Ibrahim. Truly, You are Praiseworthy and Glorious. Allah, bless Muhammad and the family of Muhammad, as you have blessed Ibrahim and the family of Ibrahim. Truly, You are Praiseworthy and Glorious.